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## ILLUSTRATIONS—SERMONS

## HOMILETICS—METHODS OF CHURCH WORK

## CHURCH MANAGEMENT

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# THE EXPOSITOR

THE JOURNAL OF PARISH METHODS

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## *I Was An Agnostic*

By E. J. BLENKER

HAVING gone to college with an open mind, the usual amount of interest, and having studied under several professors who leaned toward agnosticism, it is not surprising that I should have come to agnostic views. One cannot study Egyptology or Assyriology without having his ideas concerning the religions of the world threatened by some very serious changes. Even unguided reading and study in Philosophy or Psychology may tend to make the student question or deny many of the things which may have been included in his early religious training. As a matter of fact there would be small use in these courses if there were no change in the way he comes to view the facts and problems of life. Education should perform the function of stimulating tendencies in the student. If, therefore, the student develops the art of thinking, it is only natural that he will spend some of his time in serious reflection on religion and its relation to his life. This may drive him toward or away from the religious doctrines in which he may have had faith. Under guidance, the direction he takes is largely dependent on the purpose of the instructor and

the maturity of the student's mind.

The responsibility of directing the thought of students should not rest as lightly as it does on some of the country's leading universities, colleges and even high schools. The history of my own case is an example of how well-meaning instructors may guide a student's thought into channels which may later in life make him regret that he sought the benefits of higher education.

WHILE in my sophomore year at college, I received a most severe mental and emotional shock when the professor in Egyptology announced that during our course of study he proposed to show the class that all religions are man-made. From time to time thereafter he took especial pains to point features in various pagan religions which he considered to be superior to corresponding principles in Christianity. During the same week my instructor in Psychology made the assertion that in the opinion of all competent psychologists the idea of man having a soul is absurd. His statement would not have caused so much trouble in my mind had he not spent the balance of the period ridiculing the theory that man is more

than an animal. The mental reaction caused by these statements coming from men I considered authorities in their fields, was not a happy one.

There is little question that my later unbelief was due more to the influence of these men than to the subject matter of the courses they taught. It is true that I was taught to think, but I have never ceased to question whether the methods used to stimulate my thinking were not too drastic. Regardless of the merits or demerits of such means of stimulating thought, I maintain that I should not have been subjected to them at such an immature age. The most learned educator in the country would find it hard to convince me that it is beneficial to the mental and moral state of young people of undergraduate age to study under agnostic professors, courses which have a tendency in themselves to sweep away the effects of previous religious and moral training. I am well aware of the views taken by many leading thinkers regarding young people's morals and ethics. I must admit that less than a year ago I was much in sympathy with such men as Havelock Ellis, Bertrand Russell, G. B. Shaw and their associates. In fact any intelligent thinker will agree with them in many of their contentions. However, I feel that every conscientious Christian parent and every upright citizen is bound to indict this school of thought while it is allowed free rein because it robs thousands of young men and women of the most wholesome and joy-giving influence which might possibly enter their lives.

I LIVED for twenty-seven and one half years before I knew what Christianity really is. I had an entirely erroneous conception of how the Christian feels toward his God and toward his fellow beings until I accepted the

Bible, not in part as I used to do, but as a unit. I accepted Christ as the only means by which I can live. The Christ in whom I now believe lives in 1933, even though the Romans crucified Him almost two thousand years ago. My ethics are no longer a confusing hodge-podge of relative rights and wrongs; Christ laid down the norms by which I live. I stopped resisting Him, and against the judgement of my own mind, surrendered to his appeal.

In view of the fact that my spiritual wants are supplied by God to me through prayer, I have come to a firm belief that God takes care of all my material needs also. Thus, since I know that I can depend upon a power that is above men, I have stopped worrying entirely. The feeling is one that I never experienced before this year. I am sure none of my agnostic friends, who will probably consider me a fool, have ever experienced anything similar to it.

Another aspect of the case is this: I firmly believe that Christ died and was resurrected to save men from their sins (not only the consequences of them.) This, I think, is the most joy-giving feature of Christianity.

Most agnostic individuals are of the opinion that the embracing of Christianity strangles intellectual growth. This is without doubt a fallacy and contrary to the actual effect. Christianity, by its emphasis on spiritual things and its disparagement of placing material first, tends to introduce people to the attractions and compensations of intellectual life.

CHRISTIANS are looked upon by many as having closed minds. Many a free thinker has said of a Christian, "Oh, there's no use arguing with him. He's too narrow minded." This is only a part truth. There most certainly is no use in arguing with a



Christian for the purpose of enlightening him with agnosticism, for he knows in whom he believes. This does not mean, however, that the Christian has a closed mind to any and all progressive thought. Even Schopenhauer went on record with the opinion that everyone must close his mind to most things. If a strictly open mind were prevalent among our leaders and in the world of the intelligentsia, our civilization would probably start to deteriorate. In fact many of the intellectuals in America, and in all parts of the world for that matter, point to what they think are symptoms of deterioration. If their warnings are well based, and there is reason to believe some of them are, we need blame only our insatiable craze for maintaining an open mind to such an extent that we are willing to listen to every quack who tries to diagnose our ills. The creed of the open mind is easily carried to extremes, and when that happens, our civilization is endangered.

IT MIGHT be well to remind those who complain about Christians being too narrow minded, that every well-informed believer knows that Christianity cannot be reasoned. To use the term of the skeptic and atheist, Christianity is not logical or rational. No, it most certainly is not. If it were merely logical, it would not have stood for two thousand years and be gaining today when many logicians are fighting it because they cannot understand or explain all of its precepts. However, there is the science of theological knowledge, of doctrines and of Christian Ethics, which is logical and demands the purest of thought and order. The logic in the development of Christian Theology is the means of opening the mind of the skeptic and unbeliever so that he may

be changed by the miraculous power of the Spirit. Once a man becomes convinced, his mind is closed on the point of which he was in doubt. Thus a man considering an investment, closes his mind when he is sold, and makes the investment. There is this difference, however; no miraculous power is present to keep him convinced. In other words, his mind may not remain closed insofar as his investment may fail to pay returns. However, this does not happen with Christianity, as any Christian will tell you, because faith invested in the doctrines of Christ always pays enormous dividends, and thus it is that the informed believer refuses to argue with those who try to change his mind. Thousands of people have found that free thought is at best a very poor substitute for Christianity.

A GREAT deal of time is spent by the modern thinker in decrying the predominance of undesirable forces in present day civilization. He becomes a pessimist, and naturally so, for there is a great over-evaluation placed on material things and a minimizing of intellectual, moral and spiritual factors. Naturally most people turn their backs on these values because they have not been trained to appreciate them. They do not know that the finest things in life cannot be bought with money. In their opinions money is the only yardstick by which wealth can be measured. This fallacious point of view is recognized not only by the devotee of the intellectual life, but by the Christian as well. In point of fact the former shuns the materialists whereas the Christian promptly attempts to lead them away from their erroneous outlook on life. In some cases he is successful; more often he fails for it is most certainly true that "Many are called but few are chosen."

If, then, Christianity tends to help people recognize the more worthwhile values in life, would it not be well for the intelligentsia to cast aside the role of passive critic, and become true, ac-

tive Christians, even though it would mean they must first assume belief in things which cannot be fully explained by the logician?

## *The Golden Gate of Prayer*

By T. MOORE ATKINSON

PRAYER is difficult! It is more difficult in our day than it was a generation ago. So have said some of the saintliest.

Surely nobody will deny the reality of that feeling of difficulty, nor fail to wish that prayer might be easier. Under those exceptional circumstances when the emotions are under high tension and spiritual awareness is alive and active, prayer is a strenuous, difficult exercise. In spite of this difficulty it can be made more vital and meaningful if we meditate upon what prayer is and what it is not, and upon the ways of God with the souls of men.

Westward from the Berkeley hills in California, one sees spread out the beautiful blue waters of San Francisco Bay, with its surrounding noble cities, glorious mountains and peaceful countryside. Out there, straight before us, the splendid open channel of the Golden Gate. Beyond the Golden Gate, the wide, far expanse of the waters of the mighty Pacific. As we meditate upon the expanse of those waters we remember that the waters of the bay and the waters of the sea are related and that there is a never-ending process at work in that relationship of open ocean and the clear, sparkling waters of the beautiful bay. How wonderful that bay is!

YET, here is a strange paradox. All manner of unclean and unlovely contributions of filth and waste matter pour down into it. Debris and sweepings and wastage of miles of wharves and hundreds of great steamers, ferry-boats and barges find their ready way into the blue bay-waters. Factories and waterside shacks add their effluvia to the general mass. Waste oil in widening patches of yellow and green, papers and coal-dust and endless variety of flotsam come in with their contributions of the unlovely. This goes on daily and hourly, until one thinks that the beautiful bay must become clogged and stale and sour and horrible with the accumulation of it all. So it would become.

But then,—right then appears the great secret of the bay. There comes swinging in, with calm majesty and mighty power, the great tides from the vast ocean. There comes sweeping in, the ocean itself through the glorious headlands of the Golden Gate. Clean waters come flowing in, along the dirty shores, among the wharves and the piling, around the islands and the ships. They flow in, the clean, live water and then, retreating, take out all the accumulation of things that otherwise would have gradually clogged up the bay and made of it a noisome, pestilential, fever-breeding slough.



The place where the ocean comes in to meet and mingle with the bay and where the bay goes out to identify itself with the broad ocean is—the Golden Gate!

Now if we can transfer that scene to the personal life of man, we may discover a greatly suggestive similitude.

**I**NTO man's mind and heart and soul, day by day, come seeping a multitude of things from innumerable tributaries. Much that is lovely and fine comes, like the snow water from the far Sierras into the bay. But much, also, of the unlovely comes. Evil suggestions from other careless minds and lips, dirty things seen and heard, things thought within one's own mind, unworthy ideas brought from newspaper, magazine and book. There can be a heaping-up of moral and spiritual debris, of mental flotsam and jetsam, of uncleanness and stench. Dead things and evil, unworthy and decayed things accumulate.

As these things accumulate there develop, also, the toxins and poisons of fear, worry and hate within that noisome place. The soul is in fair way to become a stagnant, unlovely, unsavory place in the spiritual universe.

But just then the Golden Gate of prayer opens wide. Comes flowing and flooding in the inexhaustible, clean, freshening waters of the great Ocean outside. God Himself comes majestically into mind and heart and soul as that Gate is opened to receive Him. He comes flowing in, stealing into all the far corners and hidden places of our being. At the same time comes sweetness, freshness, the new living water. The sad accumulations of unlovely things and the toxins of fear and worry and hate that have been in process of developing—they disappear as these fresh currents from the wide ocean swing back again through the Gate into

the deep. The soul has been aerated, re-enlivened, healed of its unhealth. Peace and calm and joy have returned.

**B**UT some say they cannot pray. Failing of desired response from beyond, they feel that there is no gate there after all. Yet—yet—out there, always and ever is the inexhaustible Ocean of personal and spiritual resources, but we must know how to open the gate, and must have the right key that the gate may swing open wide.

To go back to our original figure, this other thing often times takes place. We have seen, frequently enough, an arm of the sea gradually cut off from the inflowing waters by the formation of a sand-bar or other obstruction. Then, there remain all the contributions of silt and mud and flotsam, of dead and decayed things, of offal and dirt. Not being able to find escape, the accumulation continues to grow. Presently it becomes noisome and stale, stagnant and dead. The green and rusty yellow scum appears on the surface of the dead water and water snakes slide among the sedge and dead branches on its surface, while midges and gnats and flies fill the heavy air above. The result: an unlovely, unhealthy, foul-smelling place that men like to get away from as quickly as possible.

The tragedy of a soul like that! Yet, so may it be in the life of any person. When the channel of communication between the soul and God becomes clogged, then all the fresh and lovely things that enter seem to evaporate like the fresh waters from a swamp. There is left all the growing heaps of mental and moral debris that are dumped from many a source: evil suggestions, sensuous ideas, contaminated conversations, salacious offal from certain kinds of so-called "literature"—these remain and form a permanent deposit. There de-

velops the poisons of envy and fear, hate and jealousies, of deceit and wandered affections and everything that is false and untrue and deadly. That is soul-agony! That is hell in a human heart.

PEOPLE have not learned to keep open that vitally necessary gate of the soul to the great Source of new life and of cleansing power. The inward stresses and strains that we see recorded deeply on many a face or that we know to be fiercely raging in many a heart have their cause right here. The wretched lives and the daily suicides reveal to the seeing eye that the wretchedness has occurred as the result of the clogged channels of communication with the God of power and love and health. The spiritual unhealth of peo-

ple is caused, not by the inflowing of evil things into the soul—but by their staying there.

Some day we shall finally become aware that the Golden Gate of prayer must absolutely, and in the very nature of things, be kept functioning steadily. We shall realize then, too, that prayer is not a one-way but a two-way thing. Not only do we go out to God, but we must also wait for Him to come in to us—as the tide comes. If we see the process to be a necessary two-way motion, we shall have floods of life and power and love and joy flowing into our hungry lives. Difficult? Yes! But gloriously possible when we patiently practice it and, in quiet confidence, know that God is just out there, while we are right here with only the open Gate between.

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## *Goodwill in the Local Church*

By MURRAY GILLESPIE

THERE is no question as to the estrangement of a considerable body of the people from organized christianity. They are not all at variance with the spirit and life of the Founder of christianity but they do take issue with the version made available for them in the churches of today. But some of these people are not wholly beyond our reach. They have not yet come to the point where they are prepared to entrust their children to the radical communistic schools. If they do not attend church they like to think that there is a church where a Gospel is being preached. If they give God a small place in their thoughts, they like to think that He is on the side lines

watching the human game and available in an emergency.

The children of many of these people are in our church schools and under our influence. We have it in our power to mould them and in addition to reach and influence and perchance win the home through them. Further there are many homes nominally in contact with us where it is difficult to count upon them in any vital or practical manner. Pastoral visitation has become a source of annoyance and worry in too many instances instead of the comfort and kindly human fellowship it stood for in generations gone.

In circumstances like these it is worth while considering any method by which



we may be able to win the confidence of people and foster a spirit of goodwill.

**I**N ONE congregation there are about 600 families and 1100 scholars in the church school. This means there are the normal number of births, marriages and funerals which may be put to great use in the interests of the Kingdom and to the permanent spiritual benefit of the people.

On my desk there is a diary with the birthday of 500 or so entered up. When new scholars come all relevant information is secured including the date of birth and my records are added to accordingly.

The number of marriages varies but an average of 36 may be cited for convenience and there are at least 25 funerals a year. The dates of these services are also recorded in the same diary before me. A pastorate of seven years means a fairly substantial list of anniversaries to be remembered. Cards are available for birthday and marriage anniversaries at comparatively slight expense. These can be filled in and addressed in fifteen minutes every day, sometimes less time, and by means of them forty or fifty homes will be reached in the course of a week.

This effort has proved very much worthwhile. The same applies to wedding anniversaries. These dates are very precious to those immediately concerned.

**A**T A time when civil marriage is seriously considered widely, we would do well to consider how we may bind the home and the church more closely together. When home life is really endangered by propaganda from without and by disintegrating forces within, how heartening to receive a word of good wishes from the man who in the name of the church pronounced

"man and wife." There is no cynicism that can rob human life of the beauty and joy of such an occasion and the wise minister will not miss his opportunity of joining a whole circle of friends in saying "peace and happiness be to this house!"

The cumulative effect of this practice is very great. Parents have come hundreds of miles to me that I might baptise their children for them, when my only contact with them had been on their wedding day.

Then there is the day of remembrance. Every home has its own day of remembrance when some loved one had "gone away" and not returned.

On the anniversary of such occasions the minister would do well not to be too far away. The sisters at Bethany upbraided the best friend they ever had when they said, "If thou hadst been here my brother had not died." But what can the minister of religion do? A great deal. He can carry these people upon his heart as he prays in the sanctuary. "Preach to the broken hearted," said the late Dr. Cuyler, as he addressed the graduating class in the theological hall, "for you will find at least one in every pew." The minister may bring words of comfort and cheer as remembrance-day comes round. But failing this and perhaps more effective than the personal call may be the letter addressed in all its sympathy and understanding to the individual home. No form letter will do in this case. Each letter will be adapted to the particular need. The sermon is for everybody and therefore in danger of not reaching anybody. The letter is specific and definite. The writing of it serves the purpose of reminding the minister himself what some of the needs of his people really are.

People need to be encouraged these  
(See page 332)

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## EDITORIAL

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### *A Roadside Medic*

NIGHT had fallen silently over the desert. Around the proud heads of the Three Brothers, the last faint glow of western gold faded and was gone. Huge long-eared jack-rabbits loomed up in the light ahead and scampered silently into the sheltering sage brush.

The Pershing Highway had long since lost its last vestige of highwayism and had become simply an indistinct trail, winding dejectedly among the Cacti and Us (*ooco*). The heavens blossomed forth in a more glorious host of stars than I have ever dreamed possible. They alone could have lighted the dreary way over which we were slowly moving.

With later night-hours came the minor-noted coyotes whose voices lifted in wierd lamentations in every direction. With those same later hours came cold, sweeping down off the barren and desolate peaks, which struck deep, despite our heavy woolen clothes. Several times we stopped to warm our stiffening bodies over the meager fires the desert affords.

Around midnight, as we crept along, feeling rather than seeing our way, we spied the tail-light of a car ahead. The car was stalled, out of gas and on the desert at night. For six hours it had been standing there. For six hours, three "*dirty greasers*," we are so wont to call them, sat crouched under close-drawn Mexican blankets, in a narrow circle about a little blaze at the side of the road, while a fourth had gone out, afoot, hours before in search of the precious liquid their car demanded.

We stopped. "Buenos noches." "'Mico meo." The unvarying and heartening salutation of the Mexican road. Our gas was low. Possibly we ourselves did not have sufficient in our car to carry us the one more hour needful to bring us to Casas Grandes. Not only that but investigation indicated that between the two cars the needful tools to facilitate a change of gas from one tank to another were not to be found. No pliers to open the drain, no hose to use as syphon, yet the boys worked on.

While the Mexicans remained near the fire, Bill and Dewey shunted and shifted our car about until, across a little rise just at the proper angle, what gas we had ran to the cap end of the tank. Even then their efforts were blocked. Still determined to help the stranded natives, they labored on and eventually they managed to start a small stream from the vacuum tank which ran fitfully while the engine was running. That simply meant that in order to share what they had they were penalized the additional amount used by the engine while securing that to transfer to the other car.

After a long vigil it was decided that the stalled car had enough in it to carry it to town. There was no way of determining whether we had a like amount or not. Just at the moment when the other car was ready to start a shout echoed



across the desert and shortly a wiry little beast of burden edged up. Across the saddle horn hung the bail of a five gallon can. In the saddle sat a nondescript little native and well back on the rump of the beast a second, swarthy-skinned fellow clung to an insecure perch.

Again greetings were exchanged. The five gallon can was full of gasoline, enough to see both cars through with plenty to spare and as the first car drew out with its four we smiled at the fact that unknown to either Bill or Dewey when they stopped, two of the four were brothers of the Governor of the State of Chihuahua, whose good will and cooperation alone made possible for the two American boys their livelihood below the line.

When we put aside our offish noses and meet others upon the highways and byways, as man to man, we need have no concern over the possibility of meeting an angel unawares. If there is a single cure for the ills, both spiritual and economic which threaten our moral and physical health today, the first ingredient in the potion, if in truth there must be more than one, must be forgetfulness of self. It may cost but it certainly cures. It is the *cure* we seek.

*J. M. D.*

### ***This Matter of Letters***

**M**EN of insight, in general, whether of the pastorate or out of it, understand fully the fact that in sending out letters, first-class postage will receive first-class reception while anything less than first-class postage, used in the interest of economy only, must receive less than first-class reception.

But the initial reception given your letters does not insure for you first-class reaction. A three-cent stamp will get your letter before the eye of the one to whom it is addressed but only the content of the letter can keep it there. The content of your letter is therefore the matter of major import in letter writing.

This morning I received, buried in a large morning mail delivery, a letter which, when opened, bore in large type across the top of the sheet, the letterhead "(Denomination) Brotherhood."

Now a letter from a denominational brotherhood, regardless of what denomination, merits my consideration, even on a Monday morning, when time dictates rather largely as to matters of legitimate concern.

A second glance at the letterhead disclosed the fact that in small type, close up under the large typed "Denominational Brotherhood," bracketed as if of minor significance or importance, the name of an insurance company. I then noted that the letter was a form letter, that several blanks left in the form had been filled in adroitly and that the signature subscribed to the whole was the inarticulate rubber stamp.

I inwardly rebelled. I had been tricked into reading what was supposed to be a personal letter, one meriting the time necessary to read it, when as a matter of fact there was nothing personal about it save the desire on the part of the insurance company that I should become interested in its activities. I still rebel.

I rebel not at the idea of a "Denominational Brotherhood" being an insurance company. I rebel at the company's obvious attempt to shield that fact by trying

to appear as a brotherhood and not an insurance company. I rebel that any church or denomination will permit its name to be used as a blind, behind which a purely business proposition is permitted to hide. I rebel that any insurance, deeming itself worthy of our patronage, would resort to such blatant subterfuge in order to force its advertising propaganda into a program which is already over-full with legitimate duties incident to the publication of a minister's journal. I rebel that any company, especially an insurance company, seeking my patronage, would do so on a basis of creed rather than credentials. We must merit full confidence in the most minute and incidental of our activities before we can merit it in the larger. Anything but a straight forward approach raises the doubt, the fatal doubt.

The letter announces that the organization is pleased to inform me that through Richard A. Weinert, I am to receive monthly, for one year, a copy of "Bond" as a gift. It refers to Mr. Weinert as being a courteous friend and thoughtful of my welfare. Let's see. What is the Bond? Who is Mr. Weinert?

The Bond is the official organ of the Insurance Company, probably its chief, if not sole advertising medium. Imagine a company, desirous of sending me its advertising matter, advising me by letter that through the courtesy and thoughtfulness of Mr. Weinert of Dayton, I am to receive the advertising matter of an insurance company, and that *free*, without cost to me, monthly for a year, a GIFT! How sweetly the birds are singing!

And who is Mr. Weinert? I don't know. I might recognize Adam were I to meet him at high noon in the surging crowds around the busy intersection at Euclid and Ninth, for Adam is a distant relative of mine and there might be a family resemblance. Then I have seen pictures of one purporting to be Mr. Adam. On the other hand I would not know Mr. Weinert were he to run into me. I have never heard the name before. I have never seen his picture. I know nothing of him. He evidently has me at disadvantage. By no single stretch of imagination can he be considered a friend of mine in any accepted sense of the word. Yet I am to receive the advertising of an insurance company, as a free gift, through his good graces in my behalf.

No wonder the letter is signed by a rubber stamp. There are limits, even in advertising, questionable as that may at times appear.

Take time to analyze the advertising matter which comes to your desk, especially that which comes in the guise of a personal letter, and the bald affrontery and hidden motive will give you a very practical basis upon which to pass upon the merit or demerit of your own letters.

Remember that a letter is you! The reaction your letter creates is the reader's reaction to you and to your appeal. Dishonesty in letters promises dishonesty in the writer. Then let your letters be honest. Let them be direct and frank. Let the purpose of the letter be open. Subterfuge, indirection, resort to smooth strategy is fatal in a parish letter as well as in an insurance letter. If you are laboring under any question as to your presence being acceptable, forcing it by trickery is poor answer to your doubt. Disguise of self or letter is not the answer.

In your parish letter-work count on the faithful postage stamp to secure you entrance. Count on a faithful letter to make your presence acceptable and your appeal worth listening to. Let your communication be "Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."





# Methods of Church Work

## THE GIFT CANDLE

Here is a short account of a fascinating Candlelight Service which we hold at our Church and also on account of "The Gift Candle."

### A Tie to Bind

When the youth of our homes or our churches leave for their freshman year in college, we who love them are bound to have misgivings. We would not bid them stay, yet our hearts yearn for them as we bid them Godspeed. The weeks we are most anxious about are the troublous ones of orientation when the youth has broken the ties of the familiar home and church and yet formed no secure connection in the new environment. We are a wee bit afraid our past efforts in their behalf will "ravel" ere the church in the college town will win them to itself.

The director of religious education in a church of my acquaintance has found a very lovely way to bridge these difficult days of adjustment. In the youth organization of the church, each fall and spring candlelight services are held of a type familiar to all Youth leaders. At the spring service the young people who are intending to matriculate in colleges, normal schools, professional schools, etc., are guests of honor. As part of the service they are presented with an attractive brass candlestick and a single deft blue candle as a farewell gift—blue for loyalty, to the ideals for which their organization stands,—to Christ. A little ritual of scripture, song, and prayer is participated in by the entire group.

The gift candle is taken proudly to college by the youth, it is an adornment for his room; he is proud of it for that reason. Yet it is more than that: it is to him a symbol of all the inspiration and teaching and ideals of his life in the home church.

Then the first Sunday of his collegiate year approaches and he receives a little letter from "the gang" back home.—"We are having our fall candlelight service next Sunday evening. We will miss you and think of you. Won't you join us by lighting your candle and having a quiet little hour service in your room while we are having ours? We will light our candle which stands for you (there is a special candle of remembrance for every boy and girl away at school lighted in the home church) and we will pray God's blessing on you, while you pray for us."

The youths have responded in many cases by letters telling of the blessings they have re-

ceived from this service on their first Sunday away from home—of the loneliness banished and temptations conquered by the memories evoked by the little glimmer of yellow light from the candle of remembrance.

"How far that little candle throws its beams."

Miss Ethel M. Shelley, graduate of Boston University School of Religious Education, now director of religious education at Calvinistic Congregational Church, Fitchburg, Massachusetts is the originator of the unique plan outlined here.—*Irma Mary Whiston.*

## DEDICATION OF MEMORIAL TREE

Monday, February 22, 11 A. M.

*in commemoration of the 200th Anniversary of the Birth of George Washington*

### PROGRAMME

Call to Colors.....Boy Scout Bugler  
Salute to the Flag

Song—"America"—first and last stanzas

Brief Address .....

.....Rev. George Mahlon Miller, D. D., Pastor  
Solo—"Trees"

Cutting of Binding Ropes

Salute to the Tree—

"I promise to take care of this George Washington tree. As I care for this tree I will think of the service, loyalty and courage that Washington gave to the care of our young nation. As this tree grows I will think of the sterling qualities of Washington who helped our America grow into a powerful nation."—(Dr. Henry Van Dyke.)

Song—"America, the Beautiful"

Benediction

—*Ocean Ave. Congregational Church, Brooklyn, New York.*

## THE BUILDERS

This following news item appears in the Church Bulletin of one of the eastern churches: "*The Builders*, the men's club of our church, initiated ten new members into the club last week in a most solemn and impressive ceremony. This is one of the liveliest and alert organizations in our church. The club is a part of the regular Sunday School group on Sunday mornings, and fosters many projects of social and civic welfare in addition to its program of education.

The following statements from the pen of an internationally famous statistician are printed on the card of invitation sent to prospective members: "*For the sake of business, for our own sakes, for the children's sakes, for the na-*

*tion's sake, let us business men get behind the churches and their preachers. The safety of all we have is due to the churches. By all that we hold dear, let us from this very day give more time, more money and more thought to the churches of our city, for upon these the value of all we own ultimately depends."*

Printed on the back of the membership card, presented to each duly elected member of *The Builders*, we find this thought:

*The secret of any great leader of mankind is hard to analyze, hard to find. The great man attracts others to him and his cause, because he is forgetful of self and he sets no limit upon the sacrifice he is ready to make in accomplishing his goal. The great man is modest, almost to a fault, because he has conquered himself, the hardest task man has to face. The great man approaches his problems with a conscious sense of a governing Providence in the affairs of men; therefore, he radiates confidence in the goodness of God and inspires with lofty ideals those with whom he comes in contact.*

#### **SERVICE OF INITIATION FOR NEW MEMBERS OF THE BUILDERS.**

(Initiates are seated in assigned seats)

Processional, *The Church's One Foundation*  
(All members take part while entering)

Officers proceed to platform, or assigned seats, standard bearer carrying American and Christian flags.

Audience rises at the signal of leader for the singing of "My Country 'Tis of Thee"

Responsive reading, Psalm 23

Prayer: (Washington's Prayer, written June 8, 1783, and sent to Governors of all States)

*"Almighty God: We make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government, and entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large. And finally that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, without a humble imitation of whose example in these things we can never hope to be a happy nation. Grant our supplication, we beseech Thee, through Jesus Christ, our Lord. Amen."*

Roll Call of Membership

Roll Call of Initiates (giving full name of each)

After the Roll Call the leader says:

Almighty God, Father of mankind and Lord of all nations, we thank Thee for the blessings Thou hast shown our community, our homes,

and our schools, our churches, and particularly Thy favour to us as individuals.

Audience answers: With all our hearts we do thank Thee, Heavenly Father.

Leader: We praise Thee at this time because Thou didst provide us with the leadership of godly men, who count their own gains as naught in comparison to service to Thee and their fellow citizens.

Audience: With all our hearts we do thank Thee, Heavenly Father.

Leader: We thank Thee, Almighty God, for sound manhood, high courage, generous devotion to liberty and justice for the mass of mankind, for forbearance toward seeming enemies and faithful loyalty to those who labour in behalf of the general welfare.

Audience: With all our hearts we do thank Thee, Heavenly Father.

Leader: We thank Thee, Heavenly Father, for the privilege Thou hast granted us as a group of Thy servants to gather here in recognition of the added strength here represented in the presence of (here read the names of the new members, the group coming forward when the reading of names is completed); for the unselfish spirit of devotion to Thy cause, in preference to selfish gain, we thank Thee.

Audience: With all our hearts we do thank Thee, Heavenly Father.

Leader: Grant us faith in Thee and Thy wisdom, in the face of seeming hardship and defeat, and fill us with humble reliance on Thy help.

Audience: Grant our petitions, we beseech Thee.

Leader: Truly Thou hast bestowed upon this organization a worthy gift of manhood to labour in Thy cause, and we pray Thy blessing on our undertakings, and Thy direction and guidance upon our decisions.

Audience: Grant our petitions, we beseech Thee.

Leader: Comfort and help all who are now afflicted in mind, body or spirit, because of unforeseen tribulations; grant them strength to measure up to the responsibilities Thou hast placed before them; grant them grace to approach their problems with the knowledge that they have strength in Thee unto the ends of the earth and the far reaches of heaven and that faith in Thy goodness will turn any trouble or grief into a song of victory.

Audience: We pray Thee for steadfast faith in Thee, and grace to do Thy bidding.

Leader: These, our petitions, we offer in all humility and sincerity to Thee, Father, Son, and Holy Ghost.

Organ.

Audience: "Holy, Holy, Holy, Lord God Almighty."



## A DUPLICATOR FOR THE DEPRESSED PREACHER

By Rev. H. I. Williams, Walton, Kansas.

The other day my finance committee decided that we should save money by getting some plain envelopes. I, of course, was to print a little form upon them.

That was a good idea, but what to do about a duplicator was the next thing. In looking around in my junk I found an idea. Taking a bottle about the size of a fruit jar I decided to make my duplicator from it. The lady of the parsonage came to my assistance with a piece of flannel large enough for my purpose. I cut the cloth about three by five inches and with the aid of book tape fastened it securely on the face of the bottle.

I covered this cloth with duplicator ink and laid it aside while I typed my message upon a small piece of dry process stencil (letter size costs only about twenty cents and furnishes enough for several small stencils). Over the inked cloth I placed my little stencil, just larger than the cloth, and fastened it down securely with small pieces of tape.

Now I was ready for the trial. Laying each envelope upon a book I rolled the bottle over them. At first I had a little difficulty in getting the message straight but after a time I did very well. I decided that the depression can be beaten. My "Depression Duplicator" will remain a part of my study equipment. I have thought of many little jobs for it. A lot of card forms I never could afford to have printed will now be easily done. Short letters, on post-cards to save postage, can now be run off at a very small cost.

## FOR YOUR CHURCH BULLETIN

By Benjamin Fryer, City Editor, Reading Eagle

### This Investment Makes Compound Interest Look Like a Deficit

In these days, when dividends are omitted or reduced, it is refreshing to realize there is an investment knowing nothing about depressions.

It is Christianity, and its dividends are so great they make compound interest look like a deficit. Payments are in something more lasting than cash.

Christianity has no preferred stocks, bonds, trusts, mergers, frozen assets or debentures, and has never defaulted. It is a gilt-edged investment because it is golden and has never been below par.

Were it not for Christianity there might be no dividends.

Christianity has placed honor in business and given conscience to cash registers. It creates men whose word is as good as their bond.

They are believed because they have character.

That condition was created by Christianity. It is one of the many things brought about by the church. Why not attend occasionally, at least, if not regularly, and learn more about it?

When we use the word Christianity we do not mean religion. The former is one distinct thing; the latter is many things and is argued. Christianity is not. To do so would be finding fault with the Golden Rule, which is practical Christianity, and therefore perfection.

We can be happy by living that rule. Our influence will benefit others. Dividends will not be semi-annual, but constant.

Why not get that way, if already not that way?

\* \* \* \*

## National Patriotism Has Bounds; Christian Patriotism Has Not

Patriotism is a virtue. Christianity a necessity. Let us live the one which will cause us to respect the other as it should be respected.

During youth we thought fire crackers made Fourth of July. Later we suspected it was patriotism and noise, mostly noise.

Now the world is beginning to believe that noise and patriotism do not mix.

Patriotic thoughts in the head are far better than senseless noise in the ears. This is the period to realize that great truth.

Sunday's Independence Day sermons will be lessons in real patriotism. We should hear one at home or wherever we are.

They are different from what they used to be. There is a realization that the Golden Rule and liberty are more than individual—they are national and international.

National patriotism has bounds. Christianity patriotism has not. The former does not amount to much without a lot of the latter as a foundation.

We can do no more for our country than to live what the Stars and Stripes represent. That is real citizenship. Live it and confirm it on Sunday.

The Declaration on July 4, 1776, meant political liberty for a few millions. The declaration in the Sermon on the Mount assured Christian liberty to thousands of millions. One would have been impossible without the other. Learn more about it on Sunday. Christ was not a general.

The patriots of 1776 were necessary, for they laid the foundation for the peace patriots of today. Glorifying war on July 4 is as much a crime as declaring war. Christ was not a brigadier.

One real purpose of the day is to emphasize peace. Many Sunday sermons will refer to it. Human bodies are too precious to be blown to atoms because of national ambition hiding under

a cloak of selfish national patriotism. Christ was not a colonel.

When we pledge allegiance to the flag that thought should be in every mind, and future

Fourth's will mean something they never meant before. Christ was a peacemaker and His Golden Rule a declaration of freedom for humanity.

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## For the Bulletin Board

There are always a few men who try to escape responsibility.

Edison welcomed deafness because of the freedom it gave him to think his own thoughts.

The sensible course for the average man is to have one main interest, and many side lines.

The need of today is a *moral* one.

Pay attention to that which appeals to the *heart* and the *conscience*.

Some feel that suffering on a large scale is worse than when endured by a few.

Christ was patient of suffering, even unto death.

Pain is not of itself an evil. It may unite us with God.

Some men argue that right and wrong are mere matters of convention.

If you would know man, study man; if you would know God, study God.

Society is made up of individual men; society progresses as the individual progresses.

We do not like to look at ourselves, for fear of what we may find.

We need men who can concentrate and stick to their jobs; men who can be relied upon.

Why subject society to the expense of Criminal Court procedure, when a few unstable politicians turn criminals loose upon society without consideration for the individuals upon whom they prey.

Some people do many things well. This is not the result of special gifts, but of the ability to see a thing through.

Most persons need something outside of themselves to steady their course.

Some persons pride themselves on their temperament, when it is really selfishness and bad temper, or lack of self-control.

The opposite to *use* is *waste*; the contrast to *profit* is *loss*.

The man who thinks only of his wage will do the least that will pass muster.

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## Music for Choir and Organ—February

### Prelude

Lead Kindly Light .....	Ashton
Adagio .....	Handel
Adoration .....	Gaul
Caprice .....	Cadman
Second Verse of Psalms .....	Dupre
Prelude .....	Battmann
Melodie Celeste .....	Harris
Andelus .....	Stearne

### Anthem

Hark, Hark my Soul .....	Shelley
Far From Their Home .....	Woodward
I Do Not Ask, O Lord .....	Spross
Rejoice in the Lord .....	Kotzschmar
But the Lord is Mindful of His Own .....	Lohr
Ode to Patriotism .....	Johnstone
Send Out Thy Light .....	Gounod
Seek Ye the Lord .....	Roberts
The Lord is Loving Unto Every Man .....	Garrett

### Offertory

Elegy .....	Becker
Pass Me Not .....	Doane
The Voice in the Wilderness .....	Scott
When God of Old .....	Hall
Fairest Lord Jesus .....	Baldwin
Meditation .....	Ashford
God Shall Wipe Away all Tears .....	Harker
The Love of God .....	Foster
Sweet Is Thy Mercy, Lord .....	Barnby

### Postlude

Allegro Moderato .....	Stern
Grand Choeur in G .....	Salome
Marche .....	Guilmant
Song of Joy .....	Stebbins
March .....	Verdi
March Romaine .....	Gounod
Hosanna .....	Wachs
Alla Marcia .....	Rebikoff
Magnificat in F .....	Claussmann
Military Polonaise .....	Chopin



# The Homiletic Year---February

By THE REV. CHARLES HADDON NABERS, D.D.

## The Christian Doctrine of Non-Resistance To Evil

Scripture: *Matthew 5th Chapter.*

Text: *Matthew 5:39; Resist not evil.*

This strange sentence comes in the midst of the Sermon on the Mount when the Master is contrasting the new kingdom which He is establishing with the practice of men under the old Mosaic law. His words must have sounded strange to the ears which heard them; they are no less strange to us, even though they have been working in the world for nearly two thousand years.

Just exactly what is the meaning of it? The Greek word can be translated equally well, either "evil" or "evil man." The various modern translations of the New Testament vary slightly in their interpretation.

Perhaps the best treatment of this passage is to study it in two directions. First of all, it is to be strongly emphasized. Secondly, it is to be qualified and limited by other passages in the Word of God.

### I. Christ Himself laid peculiar emphasis upon Non-Resistance to Evil.

- A. The passage occurs in that portion of the Sermon on the Mount when He is contrasting popular conceptions of the old law with the requirements of the New law. After treating three other commands in earlier verses, the Master says: "Ye have heard that it has been said, An eye for an eye, and a tooth for a tooth; but I say unto you, That ye resist not evil."
- B. Its primary significance lies of course in its laying down a principle contrary to that of private vengeance and returning evil for evil, and measure for measure. No Christian can do so, and remain a Christian in this world, for such conduct kills the spirit of Jesus within the heart. When Christ enters, revenge leaves. Love drives out hatred. Christ taught here as elsewhere that there is a stronger power than anger in the heart of man; that power is *love*.
- C. In placing His emphasis on this statement Christ illustrated His meaning in the following verses by four examples, taken from various phases of life, each of which was well within the experience of those who were listening.
  - 1 He made it apply to acts of violence: "Whosoever shall smite thee on thy right cheek, turn to him the other also." It is

not only Christlike, but infinitely better, to forgive than to fight back when we are attacked. "One thing is certainly meant by Jesus," says A. T. Robertson, "and that is that personal revenge is taken out of our hands, and that applies to 'lynch-law.' Aggressive or offensive war by nations is also condemned, but not necessarily defensive war or defence against robbery and murder. Professional pacifism may be mere cowardice."

- 2 He made it apply to legal proceedings: "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also." It is the privilege of a Christian not to demand his rights, but to give up his rights, graciously, if the glory of God is thereby advanced. Do not hedge behind the technicalities of the law.
- 3 He made it apply to official demands: "Whosoever shall compel thee to go a mile, go with him twain." It is the attitude of the Christian towards forced military or civil service. He should not be a shirker from the army nor from the jury box.
- 4 He makes it apply to simple requests: "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." It is a suggestion as to the sort of response which the Christian is to make when there are calls for charity in the community where he lives, and an indication as to his obligation to be a good neighbor in every sense of the word.
- II. Christ Himself in other instances laid certain restrictions upon this passage of Scripture. It is exactly in line with other portions of the New Testament that such restrictions are here to be seen. For instance, the same restrictions are laid upon verses about prayer. "Ask and it shall be given you," must be understood in the light of other passages which tell us that our petitions must be in accord with the will of God, must be for our own good, and must be in the spirit of utter submission to God's desire for us. "If ye shall ask anything in my name I will do it" is to be interpreted in the light of similar passages.
  - 1 Christ cleansed the temple, and with a whip he drove out the money-changers and merchants from the court of God's house. There is a righteous indignation

which cannot be still in the presence of evil.

- 2 Christ was terribly in earnest in His denunciation of the Pharisees for their hypocrisy and deceit. The New Testament contains no more heated language than the woes uttered by the Master.
- 3 Paul insists that "the powers that be are ordained of God," and that a Christian is to be a good citizen of the land where he lives. In writing to these Roman Christians Paul remembers the weaknesses of even good folks, and says, "If it be possible, as much as lieth in you, live peaceably with all men," and then clearly stakes the genuine teaching of the passage: "Dearly beloved, avenge not yourselves, but give place unto wrath." Bishop Gore is sure that every Christian should support the state in fulfilling its duty of dealing with evildoers within and without its borders by police action and defensive war.

### III. What then shall be our attitude towards this verse?

- 1 Not to brush it aside as impossible and impractical, as we are tempted to brush aside similar statements in the same chapter, as for instance, "Be ye therefore perfect, even as your Father which is in heaven is perfect." No man becomes perfect in this life, but it is in seeking after perfection that we do rise highest to the ideal which Jesus makes plain, and it is in seeking to resist no evil that we surrender most completely the spirit of enmity and revenge.
- 2 Not to insist upon it in order to advance our own pet ideas, or to evade duties which take strength and courage. The man who becomes a conscientious objector in time of defensive war should remember that he owes something to the nation which has protected him and his family from danger all the years of his life.
- 3 But to interpret it in such a way as to grow in the spirit which enabled Jesus to say, "Father, forgive them, for they know not what they do," and to forget self in order that the work of God may be advanced in the world. To slay personal revenge, to bear and forbear, and yet to wax warm against evil, and in behalf of right—that is our task. Forget not that the major portion of the evil which we are to resist arises in our own minds and from the base suggestions of our own hearts.

\* \* \*

### Sin—Characteristics, Consequences, Cure

*Scripture: Judges 16th Chapter.*

*Text: Judges 16:21; And he did grind in the prison house.*

Introduction: The strange contrasts in the life of Samson interest every reader of the Old

Testament. He was a great judge, but a great profligate; strong physically but weak in mastering his own passion, an instrument of God, but a tool in the hands of a foolish woman. His tragedy furnishes a good background for the study of sin, for in his record we glimpse the common characteristics of sin, the usual consequences, and can find the cure.

### I. What are the Characteristics of Sin?

- 1 In the life of Samson it was a disregard of God; loving the things which are of the earth; forgetting high resolves of one's better self; and turning away from the responsibilities of one's position.
- 2 In the word of God we have vivid pictures which clearly indicate the nature of sin by the things which occur in the experience of individuals who sin.
  - 1 The forgetting of God, such as even a good man like Abraham when down in Egypt.
  - 2 The seeking of one's own selfish welfare, as the Israelites tried to do with many foreign alliances to ward off eastern foes.
  - 3 The neglect of the ordinances of worship, things instituted by God not in any arbitrary fashion, but to feed and nourish that portion of man which is akin to God Himself.
  - 4 Meanness and evil in speech and thought which inevitably leads to the same sort of outward living.
- 3 In the times in which we are living, we see the same sins in every newspaper. Crimes—disobedience, to law, and vice.

### II. What are the Consequences of Sin?

- 1 They are the same today as in the beginning of the human story.
- 2 Sin separates a man from God. "Blessed are the pure in heart for they shall see God."
- 3 Sin separates a man from his ideals. Evil lowers the loftiest ideals.
- 4 Sin separates a man from his fellowmen. There are certain worthwhile associations which are impossible to men who continually allow evil to dominate their lives.
- 5 Sin separates a man from character, from reputation, for life in the largest and truest sense in the present world, besides the life beyond. Every individual who is mastered by sin deteriorates in body, mind and soul.

### III. What is the Cure for Sin? There is a cure.

- 1 Confession to God after a genuine change of heart and mind towards evil.
- 2 Conformity to the will of God through the power of the Holy Spirit. Jesus gives the desire, furnishes the power, and points the way for those who trust.

**Christ Our Life***Scripture: Colossians 3.**Text: Col. 3:4; Christ, who is our life.*

Introduction: Definitions of life are as common and as varied as the personalities which gather in any Sunday evening congregation. To the traveller it is a barren valley; to the professional humorist it is a jest; to the bereaved infidel it is a dim gleam between the bleak peaks of two eternities; to the disillusioned soul it is a cheat; to the musician it is a dream of celestial harmonies; to the poet it is a red, red rose, and to the Apostle Paul life was Christ. His message to men was, "For me to live is Christ." In writing to Colossae he says, "Christ, who is our life." In what sense can it be that Christ is the life of His people?

**I. Christ is the AUTHOR of Life.**

- 1 The material things of the world owe their existence to the word spoken by the Son. That Christ was active in the work of creation is the message of not only Colossians, but also of Hebrews and Ephesians. In the prologue of John: "All things were made by Him and without Him was not made anything that was made. In Him was life." In Revelation he is called "The Living One," and the accurate rendering in English is "The One Who makes things to live."
- 2 Waving fields of grain, unnumbered acres of corn, fragrant lilies hidden in valleys and violets nestling upon the hillsides, herds of cattle grazing in pastures, all these owe to Him their creation.
- 3 He is the Author not merely of material life, but also of spiritual life. As all Roman roads led to the Golden milestone which stood in the forum, so all spiritual roads take us to Jesus Christ.

**II. Christ is the SUSTAINER of life.**

- 1 The larger portion of the world does not seek to sustain life. War destroys life, and war therefore is an enemy to Christ.
- 2 In Christ life is sustained. "Because I live ye shall live" also means that we shall live as long as He lives. When the old prophet cried, "A bruised reed will He not break," he brought to earth a new message, very precious. What did this prophecy mean? Maybe a broken cane on which you cannot now lean—a useless thing; but Christ does not discard it; perhaps the shepherd's whistle, now so bruised that it will produce no sound—another useless thing, but not to be thrown aside. Christ, the Sustainer of Life, says to the doctrine of the survival of the fittest, "Let all things be made fit to survive."

**III. Christ is the TRANSFORMER of life.**

- 1 Nothing on earth has the power to trans-

form life, drive out the ugliness and en-throne the beautiful, to cleanse from evil and to teach men to love the good. Only the power of God in Christ can do so, and this is one of the major meanings of salvation. We are saved from sin, and we are saved to all the finer and better things of earth and heaven.

**The Church Year—February****By THE REV. GERHARD E. LENSKE, D.D.****MORNING, February 5, (Fifth Sunday After Epiphany)****THEME: THE CHRIST WHO CONFOUNDS CRITICISM***Text: "Verily, verily, I say unto you, Before Abraham was, I am." John 8:58.*

Introduction: Today's short text marks the climax of a bitter and extended argument. On the one hand stands Jesus Christ, lately come from a gracious service performed in behalf of an adulterous woman in danger of being stoned to death. On the other hand stand the Jews, choosing to misinterpret the mercy of Jesus both here and elsewhere, jealous of His popularity with the people and keen and eager to discredit and to remove Him. One strong statement invites another in this argument until the positions of both contestants are clearly defined—Jesus, on the one hand, asserting Divine paternity and right—the Jews, on the other hand, denying His claims and seeking to brand Him as an imposter and liar.

John's record of this argument, while it is brief as a record and apparently devoid of personal feeling so far as the writer is concerned, is a fascinating picture of Him whom Christianity calls its Lord and Master. Without pretending to do so at all, John presents to us here some of the strongest arguments that can be advanced in favor of the faith that dares to call this Christ Divine and which seeks to enshrine Him forever in the hearts of all believers as "King of Kings and Lord of Lords." In a day when Christ is still criticized it should be interesting and important for us as Christians to consider John's account and how altogether convincing and unassailable is the combination of facts and inferences which he happens to give us in favor of our Lord's Diet. Let us consider three things which John shows us in this "Christ Who Confounds Criticism."

1. *The spiritual authority which Christ claimed.*
2. *The moral superiority He ascribed to Himself over against all other teachers, prophets and leaders.*
3. *The "timeless" quality which He claimed as a distinguishing mark of His oneness with God.*



1. "Verily, verily, I say unto you." This, says John, was Jesus' manner of meeting men, especially those who might be needing to know the truth or who might be trying to oppose Him. What value is there to such an utterance? From your lips or mine there would be but little. Too often we have been found false and mistaken ever to be able to declare ourselves so emphatically as this. The simple fact, however, that Christ should have so spoken and that He should never have been convicted of a falsity or a fault—is not that a peculiar combination? Does it not invest the words of our Lord with a new power?

Carry this thing a bit further. Gather together all the recorded utterances of Jesus. Note their simplicity, their directness, their power. Note how impossible it is to improve upon them. Note the number of times Jesus argues with men and completely silences them with the power of His argument. In each new age new critics shatter their spears on His armor. What does it mean? It means this. Jesus is Divine. He is the Christ who confounds criticism.

2. What does it mean that Christ should have dared, as John here relates, to have invited a comparison of Himself with other great moral leaders and guides? Once more, in this process is He not proven to be all that He said He was and infinitely more than men have dared to take Him to be? Bring forth the proudest names of which earth can boast, her heroes, saints, martyrs, wise men and kings. Many are great and good, yes. But where is there one among them all to equal Him? In each one there are faults and flaws which we wish were not there. There is no flaw in Christ. The heathen judge before whom He was arraigned said: "I find no fault in Him." He is supreme and unassailable and the world today condemns those who once condemned Him. Abraham is not worthy to walk by His side. Moses fades into a shadow before Him. Once more—on the basis of the test that Jesus Himself invited—He stands forth in fadeless splendor. He is the Christ who confounds criticism.

3. "Before Abraham was I am." We may not be able to know all or exactly what Christ meant when He so expressed Himself. At the same time, there are certainly many things which Christ said and did which are in full harmony with any reasonable interpretation of these words and, once more, we find these things strange and unique, things that confirm His claims and that confound the arguments of those opposing Him.

There is a certain "timeless" quality to so many things that He said and did. So long ago He preached to men—how is it and why that the preacher today, when he wants to vitalize and emphasize a moral truth, must so often go back two thousand years and borrow the

very words Christ spoke? Why are so many of the words of Jesus as fresh and as powerful today as though they had just been spoken? Let us consider these simple truths for their face value. This Jesus is more than a mere man. He is Divine and neither time nor space can limit Him. He is worthy of all that we may give. He is the Christ who confounds criticism.

What of the mercy that Jesus once showed to men? What of the help He gave? What of His righteousness? What of the repentance, sacrifice and love He proclaimed? The years are many and long since He walked by the quiet shores of Galilee, but the truths He taught and the deeds He did live on unchanged and untouched. To a world in need they hold out saving light and hope. And this is the explanation. This Jesus is "timeless," "the same yesterday, today and forever." He is the Christ.

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#### **EVENING, February 5, (Fifth Sunday After Epiphany)**

THEME: "SING A NEW SONG"

*Text: "O sing unto the Lord a new song: for He hath done marvellous things." Psalm 98:1.*

Introduction: Yes, the critic is right. Religious people are often sad-eyed. Sometimes they are too much so. And their tendency to be sad-eyed has hurt the cause and frightened away some who long for what the religion of Jesus really brings. Let us correct this "sad" situation at once. Let us do so injecting into our religion the following:

1. A deeper confidence in the abiding goodness of God.
2. A clearer understanding of what true worship is.
3. A more earnest desire to experience the Master's joy.
4. A more intelligent effort to make Christian fellowship attractive and inviting.

\* \* \*

#### **MORNING, February 12 (Septuagesima)**

THEME: THE CHRIST WHO FACED FORWARD

*Text: "Now is My soul troubled: and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour." John 12:27.*

Introduction: Christ faces forward. He faces forward by a conscious act of the will. The time has come in His ministry when flesh and blood are crying out: "Turn back for safety's sake." It is just at the time when this cry is the strongest that our Lord once more, more eagerly than ever, faces forward.

Hitherto the going has been hard, but not too hard. If there have been difficulties, there have also been compensations. If the multitudes have

proven fickle, there have been true hearts here and there to cheer His disappointed spirit. But now this no longer seems to be the case. Foes are more threatening, more menacing. His own disciples are becoming less trustworthy. The cross, formerly dimly seen, now is looming up more and more dreadful. His soul is troubled. He cries aloud: "What shall I say? Father, save Me!" At the same time, let it be noted by all and let it be the mission of this sermon to point it out,—He faces forward!

1. He faces forward, first of all, in that He faces facts, clearly recognizing the situation for what it is and refusing to try to disguise it in any way.

"I shall have to die upon the cross and ye shall be scattered abroad like sheep without a shepherd." Jesus takes no joy in such a declaration. He does not speak thus because He is happy trying to make others unhappy. He speaks thus because, as His manner ever was, He faced forward by facing the facts of life for what they were.

If there is one thing that Christ's disciples need from Him it is this same ability—the willingness to meet life for what it is and what God wants with it. We need less of drug-taking and more of eye-opening in these confused days. Perhaps it will help for us to speak words of cheer to one another. At the same time, let us not lie in order to speak words of cheer. Whatever we say or do, let us be honest. It was Jesus' way of facing the world and it ought to be ours.

In business, in politics, in the home, in the church, in all these let us lay pretence aside and recognize good and bad for what they are. Let us not expect too much of good from a world that has turned its heart away from God. Let us not tell ourselves that religion is ease and entertainment when Christ has plainly told us that it is sacrifice and cross-bearing. More of facts and more willingness to face them for what they are. Less of this spirit that blurs the issue and that continually says: "Don't worry. Things are bound to come out in the end."

2. Christ faces forward by recognizing the purpose that is to be served by the cross He must bear.

Human redemption is not a thing easily accomplished. God Himself is bound by the laws He has laid down and becomes answerable to them. In His love He desires that sinful men shall be saved, but how shall this be done? Love knows but one way—the way of sacrifice. Jesus comes as God's representative, yes as though He were God himself. He surrenders Himself unto death that the penalty may be paid and that justice may be satisfied. That which is dim to our eyes is clear to those of Jesus. He delights to know that an infinite good will come of His sacrifice and in that

joy He overcomes all fear and sorrow—and He faces forward.

3. Christ faces forward, relying upon God's power to sustain and keep Him. He knows the limits imposed upon Him by reason of the humanity which He shares with us. He is trusting in this strength, but, more than this, He trusts in God. What God wills, that God will enable Him to do. When the real test comes God will enable Him to meet it. The way of faith is not easy to walk. Yet, as we walk it, the darkness seems to clear before us and our vision becomes brighter and better. At first Christ must argue this whole matter within His soul. In a moment His decision is reached. "For this cause came I unto this hour." For this cause, "that I might endure and die, I came into the world. I will go forward. I give My life that others may live and that God may be glorified in all!"

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## EVENING, February 12, (Septuagesima)

### THEME: RIGHT OR WRONG?

*Text: "Yet what I shall choose I wot not." Philippians 1:22.*

Introduction: However you look at it, choosing is always something more than a pretty game to be played. Life's destinies are wrapped up in the simple choices we make from day to day. "Is a certain act right or wrong?" Our attitude in the matter and our choice will spell for us some day the difference between heaven and hell. How choose right from wrong? How be sure that right is right and that wrong is wrong?

1. Consult your conscience with the utmost care.

2. Enlighten your conscience by using the Bible and by letting its truth be your guide.

3. Seek the spirit of Christ and claim and keep it as your own.

\* \* \*

## MORNING, February 19, (Sexagesima)

### THEME: THE UNDISCOURAGED CHRIST

*Text: "He that sent Me is with Me; the Father hath not left Me alone." John 8:29.*

Introduction: How did Jesus keep from getting discouraged? How did He face forward and keep facing forward? Jesus drew on reserves of power not apparent to the eye of the casual observer. He had little of this world's wealth with which to further His cause and to help Himself. He did not consort with kings and with them in authority that He might enjoy their patronage and their protection. At the same time He was able to keep moving forward, ever forward, without ever turning back or yielding. He was "The Undiscouraged Christ" in all things and three reasons may be given to account for His strength.

1. *The pure motive that inspired Him.*  
 2. *The realization that He had of the Father's nearness.*

3. *The certainty that was His of victory in the great cause He came to serve.*

1. The realization of a pure motive is always a motive power within the breast making for strength and moral courage. Let a man know that His cause is just and he will be enabled to contend and endure for it with a strength that is more than human. Jesus came to earth with the purest of motives. There was no self-seeking in Him. He came to give. He came to serve and save. He came to lay down His life for man's redemption. Because His underlying motive was so high His strength was so great. Because, in all things He was kind and true and helpful, therefore it was that He was always undaunted, undefeated, undiscouraged.

2. "He that hath sent Me is with Me." Jesus looked forth upon the battle of life with pure eyes and He saw God leading Him on, serving as His constant companion and fighting with and for Him.

Discouragement comes in invariably as faith in God goes out. Slowly but surely many of us have transferred our heart's confidence from God to gold and worldly things. We are still using God's name as though we believed in Him, but we have lost Him out of our hearts. We wander and flounder about in a wide and weary world, not knowing what ails us. If only we could see as Jesus saw—if only we could say as did He: "He that hath sent Me is with Me!"—if we could but see God, discouragement would go and confidence would come.

3. Jesus saw the cross, but He saw something more—victory beyond! That vision of coming victory was joy and strength to His soul. It continually drove away the demon of discouragement that threatened Him.

We people who follow Christ and complain so much do not think and speak often enough of the final victory our cause is bound to win. Right must win. Wickedness cannot hope to prevail. The strength of the former and the weakness of the latter have been demonstrated so many times that we all ought to understand. Let us keep these things before us—victory—triumph—God's final approval of our effort. They will be wine to our souls, the tonic our spirits need. They will make us undiscouraged as they did our invincible Lord and Leader.

\* \* \*

**EVENING, February 19, (Sexagesima)**

**THEME: FOUR PRAYERS**

*Text: "Verily, verily, I say unto you, whatsoever ye shall ask the Father in My name, He will give it you." John 16:23.*

Introduction: The "Four Prayers" to which we refer in our subject may be said to represent the four different kinds of attitudes or

requests most commonly employed in the Christian's daily prayer-making.

1. There is the *prayer of confession* in which we admit our unworthiness and sinfulness in the sight of God and plead for His cleansing and His pardon.

2. There is the *prayer of supplication* in which we give voice to our personal needs, setting forth our inability to save and help ourselves.

3. There is the *prayer of intercession* in which we remember those less fortunate than ourselves and commend them to His keeping and care.

4. There is the *prayer of thanksgiving* in which we make grateful mention of all that He has done for us and express our confidence and joy in Him.

\* \* \*

**MORNING, February 26, (Quinquagesima)**

**THEME: THE CHRIST WHO GIVES  
PEACE**

*Text: "Peace I leave with you, My peace I give unto you." John 14:27.*

Introduction: The ancient prophecy had said that He would be called "Prince of Peace" and Prince of Peace He was. With what poise and self-control and gracious dignity did He go His way among men. Under what severe provocation did He continually maintain an attitude of kindness and good will. When He was reviled. He reviled not again. When he suffered He threatened not. Only those were ever able to quarrel with Him who first attacked Him. Those who crucified Him were included in His prayer for forgiveness. Let us consider this spirit of peace that He continually displayed, inquiring as to its source, its nature, its value today in human lives.

1. Before one can give peace he must have peace. Christ had peace. *He had the inner peace that comes with a heart that is free from sin and sense of guilt.*

The peace that Christ displays is a rebuke to the restlessness of our age. If our restlessness could be traced to its source we would find it to arise in sin. Such sin may not be gross, malicious and vindictive. At the same time, it is more than likely to be there—sin in the guise of self-love, self-seeking, selfishness. These emotions goad us on, make us greedy, grasping. Out of all this trouble comes quarrelling, strife, confusion. We need to study the life of Christ if we are to find peace. He alone can give us the thing we lack.

2. Before a man can have peace *he must have a right attitude toward men. Christ had a right attitude and, having it, peace filled His life. What are men to us? Do we play favorites, cherishing some, but despising many? Out of these inequalities strife is born. Class and social strife, national strife, economic strife—all are traceable to our violation of the simple pre-*



cept which says: "Love thy neighbor as thyself."

3. *Men cannot have peace*—this peace which Christ gives—*without having Christ's God*. Our souls are athirst for God, though we may not know it. Our natures are such that, apart from Him, we are restless and unhappy wherever we go. By giving our lives to God as Jesus has shown us how, we shall find the peace that made the life of Jesus ever radiant and glorious.

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EVENING, February 26, (Quinquagesima)

THEME: I MUST

Text: "I must work the works of Him that

sent Me, while it is day: the night cometh when no man can work." John 9:4.

Introduction: Our sermon revolves about a single word. It is a small word—and yet it weighs a ton. It is the word "must."

1. "I must." There is no sphere in life where this word does not apply. Even the holy Jesus used it. We all need to reinforce our will and our purpose by saying: "I must."

2. "I must work." "There is always work for those who will." For some particular cause each person is sent.

3. "I must work the works of Him that sent me." "Lord, what wilt Thou have me to do?"

4. "I must work while it is day."

5. "I must work the works of Jesus."

## Illustrations

By THE REV. WILLIAM J. HART, D.D.

### Democracy Defined

*Exodus 3:1. "Moses kept the flock of Jethro his father in law."*

Democracy is the conviction that there are extraordinary possibilities in ordinary people.—*Dr. H. E. Fosdick, quoted in The New York Times.*

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### Washington Had to Be A Leader

*Exodus 4:20. "And Moses took the rod of God in his hand."*

This is February—a month dedicated to two glorious pioneers. To Washington, whose keen and passionate desire for freedom and progress helped found this great land in which we live. To Lincoln, whose equally keen desire held the land together!

I imagine it would have been very easy for Washington to have marked time. He was a wealthy man, he possessed broad acres—he had an assured social position. He had many friends, some of whom were turned from his side when England and America took arms against each other.

But Washington had to be a leader—he had to take the forward step. Study his face, his stern, noble brow, his keen nose, his determined chin! Can you imagine him sitting before a hearth fire in a gracious manor house, while a ragged army shivered and starved at Valley Forge? No, indeed! He had to be with that ragged army, to shiver with them and to starve with them. He had to be a part of an onward movement—whether it led to failure or success. There were times, I am sure, when his

soul told him that it was leading to failure—but even then he didn't hesitate. He went on ahead, and the nation's flag—very new and very untarnished and very gallant—went with him.—*Margaret E. Sangster, in The Christian Herald.*

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### First National Thanksgiving Proclamation, Lost 132 Years, Is Now in Congress Library

*Psa. 26:7. "That I may publish with the voice of thanksgiving."*

The first Presidential Thanksgiving proclamation, signed by George Washington in 1789, now reposes in the Library of Congress after being lost for 132 years. The story of the document, one of the prize possessions of the Congressional Library, was related today by the George Washington Bicentennial Commission.

It dropped from sight soon after being signed and was not located until 1921, when it came to view at a New York auction sale.

Dr. J. C. Fitzpatrick, then assistant chief of the manuscripts division of the Library of Congress and an expert in Washingtonia, examined the document and pronounced it authentic. He bought it for the Congressional Library for \$300.

The proclamation, written in long hand by William Jackson, secretary to President Washington, was issued under a Congressional resolution introduced in the House by Elias Boudinot.

The resolution, presented only a few months after the government was constituted, called upon President Washington to "recommend to

the people of the United States a day of public thanksgiving and prayer, to be observed by acknowledging, with grateful hearts, the many signal favors of Almighty God, especially by affording them an opportunity to establish a constitution of government for their safety and happiness."

Objection was made. Representative Aedanus Burke of South Carolina thought the United States should not mimic Europe, "where they made a mere mockery of thanksgiving." Representative Thomas Tudor Tucker, also of South Carolina, said:

"They (the people) may not be inclined to return thanks for a Constitution until they have experienced that it promotes their safety and happiness."

The objections were overridden, however, and President Washington issued the proclamation on Oct. 3, calling upon the nation to devote Nov. 26 "to the service of that great and glorious Being Who is the beneficent author of all the good that was, that is or that will be."

It also called upon the people to offer prayers to "the great Lord and Ruler of nations" to "render our National Government a blessing to all the people by constantly being a government of wise, just and constitutional laws, discreetly and faithfully executed and obeyed."—*The New York Times*.

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### First Engineer to Be President

*I Chron. 15:22. "He was skillful."*

Washington—The engineer now in the White House has a high opinion of the professional skill of the first engineer to be President, who was the first President. In a foreword for an edition of the writing of George Washington, Herbert Hoover says: "His countrymen have not realized how modern he was in his engineering operations."—*The Associated Press*.

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### Principles for a Burgess

*Prov. 2:6. "Out of his mouth cometh knowledge and understanding."*

"You have, I find, broke the ice. The only advice I will offer to you on the occasion (if you have a mind to command the attention of the House) is to speak seldom, but to important subjects, except such as particularly relate to your constituents; and, in the former case, make yourself perfectly master of the subject. Never exceed a decent warmth, and submit your sentiments with diffidence. A dictatorial style, though it may carry conviction, is always accompanied with disgust."—From "*The Wisdom of Washington*," in *The National Republic*.

\* \* \*

### Washington as a Hunter

*Gen. 10:9. "He was a mighty hunter."*

"Washington, always superbly mounted, in

true sporting costume of blue coat, scarlet waist coat, buckskin breeches, topboots, velvet cap, and whip with long thong, took the field at daybreak with his huntsman Will Lee, and none rode more gallantly in the chase nor with voice more cheerily awakened the echo in the woodland than he.

"His last hunt with the hounds was in 1785."—*J. L. G. Ferris in The Literary Digest (Oct. 11, 1930.)*

\* \* \*

### Washington's Account Book

*Deut. 17:18. "A copy of . . . a book."*

Some of the items from George Washington's carefully kept household accounts, which Mr. John T. Faris quotes in "*The Romance of Old Philadelphia*," reveal an interesting and informal side of the life of our first President:

12 lb. hair powder for Mrs. W—n.....	16/
Paid a man for mowing the garden.....	7/6
Gave G. W. Custis to buy a Greek grammar .....	\$ 4.84
Whitewashing the house.....	33.33
Castor Oil for Oney.....	.50
Gave a man who had a very sagacious dog, for the family to see his performance .....	3.00
Hats furnished the President's household .....	31.84
Paid for President to see Elephant.....	1.75

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### Lincoln Wanted Great Men for His Cabinet

*Ezra 8:25. "And his counsellors."*

Some weeks after the election of 1860, John W. Bunn, on his way to Lincoln's room at the State House in Springfield, met Salmon P. Chase coming away. To Lincoln, Bunn said: "You don't mean to put that man in your Cabinet, I hope?"

"Why do you say that?" asked Lincoln.

"Because," said Bunn, "he thinks he is a great deal bigger than you are."

"Well," replied Lincoln, "do you know of any other men who think they are bigger than I am."

"I cannot say that I do," replied Bunn. "But why do you ask me that?"

"Because," said Lincoln, "I want to put them all in my Cabinet."—*Lincoln and His Cabinet, by C. E. Macartney (Charles Scribner's Sons).*

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### Last Moments of Lincoln

*Deut. 34:5. "The servant of the Lord died."*

A concise summary of what occurred during the last minutes of Lincoln on earth is given by Macartney in "*Lincoln and His Cabinet*":

"During the twenty minutes preceding the death of Lincoln, Stanton stood by his bedside motionless, leaning his chin upon his left hand, his right hand holding his hat and supporting his left elbow. The tears were falling down



his cheeks. When at 7:22 on the morning of the 15th, Lincoln ceased to breathe, Stanton straightened out his right arm, placed his hat for an instant on his head, and then returned it to its original position. Then he touched the Rev. Doctor Gurley, pastor of the New York Avenue Presbyterian Church, on the arm, saying: 'Doctor, please lead in prayer.' When the prayer was ended, Sergeant-General Barnes drew a sheet over the face of Lincoln, and Stanton, pulling the blinds down to shut out the morning light, said: 'Now he belongs to the ages.'"

\* \* \*

### No News

*Isa. 9:6. "For unto us a child is born."*

'Twas Kentucky, February;  
Scattered cabins in the hills;  
Trace of snow and mud and springtime;  
Idlers at the crossroad store.  
"What's the news?" someone inquired  
As he whittled aimlessly.

"Ain't no news," replied another,  
Squinting at the noonday sun.  
Silence for a long three minutes,  
While the shavings sliced and fell.  
Then a drawing recollection:  
"Oh, yes, I heerd this mawning  
Tom Lincoln's got a boy!"  
—*Frances Crosby Hamlet, in The American Boy.*

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### Lincoln's Invisible Presence in the White House

*Heb. 12:1. "Therefore with all this host of witnesses encircling us."—(Moffatt).*

President Hoover began an address on Lincoln's birthday anniversary in 1930 with the following words: By the magic of the radio I am able to address several hundred public gatherings called this evening throughout our country in celebration of the birth of Abraham Lincoln.

It is appropriate that I should speak from this room in the White House where Lincoln strived and accomplished his great service to our country.

His invisible presence dominates these halls, ever recalling that infinite patience and that indomitable will which fought and won the fight for those firmer foundations and greater strength to government by the people. From these windows he looked out upon that great granite shaft which was then in construction to mark the country's eternal tribute to the courage and uncompromising strength of the founder of this union of states.

Here are the very chairs in which he meditated upon his problems. Above the mantelpiece hangs his portrait with his cabinet, and upon this fireplace is written:

"In this room Abraham Lincoln signed the

Emancipation Proclamation of January 1, 1863, whereby 4,000,000 slaves were given their freedom and slavery forever prohibited in these United States."

It was here that he toiled by day and by night that the Union created by the fathers might be preserved and that slavery might be ended.

Most of the business of this room in Lincoln's time was concerned with the conduct of war against destructive forces. From here he could oft hear the sound of approaching cannon, and yet the thought that he should desert his place, this city and this house, never entered into his considerations.

\* \* \*

### Lincoln as a Builder

*Ezek. 27:4. "Thy builders have perfected thy beauty."*

Lincoln was a builder in an epoch of destruction. It was his assignment by Providence to restore the national edifice, so badly shattered in its social and economic structure that it had well-nigh failed. His undying idealism and inflexible resolve builded a new temple of the national soul in which our succeeding generations have since dwelt secure and free and of a richer life.

And if Lincoln could today resurvey the scene of his country he would find a union more solidly knit and more resolute in its common purpose than ever in its history. He would find the states of the south recovered from the wounds of war, inspired by the splendid leadership of a new generation to a brilliant renaissance of industry and culture.

He would indeed find the consummation of that great moving appeal of his inaugural in which he said: "The mystic chords of memory stretching from every battlefield and patriot grave to every living heart and hearthstone all over this broad land will yet swell the chorus of the Union when again touched, as surely they will be, by the better angels of our nature." It was indeed a great prophecy.—*From an address by President Hoover, February, 1930.*

\* \* \*

### O Lincoln! O Lincoln!

*Exodus 2:23. "And their cry came up unto God by reason of the bondage."*

Wish I could break through the din,  
See your face and shake your han'—  
Wish you could come back again  
Where you used to stan'.  
Your heart—my heart's close akin,  
Both are colorless.  
You sho' nevah saw my skin—  
Only my distress.  
While the good Lord sees mankind  
With an eye that's colorblind,  
None befo' nor since 'mong men

Understood my heart,  
Wrote with Proclamation pen  
Freedom's finest art.

Uncle Sam's done gone forgot  
To pay that promised debt,  
Lift the load and ease my lot,  
Hope he'll do it yet.  
O Marse Lincoln! Wish my prayer  
Could climb up to where you are  
Just befo' this race war's rage  
Shuts my freedom in iron cage.

—Van B. Sullins, in *The Classmate*.

\* \* \*

### What Is "Emeritus?"

*II Tim. 4:7-8. "I have finished my course. . . . Henceforth."*

Having been made a professor-emeritus, Charles Townsend Copeland, of Harvard University, explained whtt his new title meant, according to a story in the Harvard Alumni Bulletin:

"Gentlemen, until recently I did not fully appreciate what an emeritus is, and I am not so sure that it is so flattering to be one as I had thought. A few days ago, while driving

through the country, my companion and I passed a field in which a horse was peacefully grazing. The horse was old, lame, spavined, moth-eaten, blind in one eye, and with ears drooping. However, it seemed peaceful and contented.

"That horse, gentlemen, was Emeritus!"

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### What Edison Said and Would Say

*Josh. 1:6. "Be strong and of a good courage."*

The Edison Pioneers held their annual meeting on February 11, 1932, at Hotel Astor, New York. It was the first time the group had met since the death of their chief, for Edison died the previous October. Had he been alive, it would have been his eighty-fifth birthday. Mrs. Edison on that occasion quoted her illustrious husband as having said: "To be loved is beautiful; but it is more beautiful to be told that you are loved." She indicated that the presence of those who had been associated with the inventor was an evidence of the love they had cherished for him. She also said that if he could give a message he would say: "Be courageous! Go on!"

## The Church and Society

By J. J. PHELAN

Don't get color-blind. Because you are "in the red" is no reason why you should see "red." In this red-ink era there is no quicker way to be laid out in *white* than by having the "*blues*." Do not confuse the "red, white and blue" of *defeat* with the "red, white and blue" of *victory* which our fathers gloriously dedicated with their red blood. Old Glory still waves over the "brave." It was not dedicated to cowards, defeatists or "reds."

\* \* \*

Who says that we do everything "half-way" in America? A short time back we exaggerated our wealth, now we exaggerate our poverty. There is an immutable law in morals and religion, even as in physics—"For every action, there is a corresponding reaction."—"Like begets like." New Thought states that "thoughts are things."

\* \* \*

Society has long deferred getting together for fear of *stepping* upon each other's toes. We are now getting together, but in our confusion, we're *stumbling* over each other's feet. It may be true that "misery loves company," but what a crude social process! The Brotherhood of Man was intended to be as operative in days of prosperity as in days of adversity. Social

solidarity too implies that "we are workers together with God." Leave it to proud man to "ball up the works."

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Interesting but defective syllogisms: "All wars are evil; This war is good: With God all things are possible"—"My country, right or wrong, but my country"—"The end justifies the means." There are more clashings, inconsistencies, compromises and paradoxes in moral idealism. Can you reconcile your ideals with the real? What you do with what you really ought to do? Can you reconcile your conscience with mass psychosis and mob hysteria? Your character with your reputation? Your professions with your actual possessions? If so, you have RELIGION.

\* \* \*

"For the love of money is a root of all *kinds of evil*: which some reaching after have been led astray from the faith, and have *pierced themselves through* with many sorrows."

No, these words are not heard in the solemn requiem of a great financier's funeral. Evidently, the money problem is an old one. How did a great nation, dazed, but not defeated, get back upon its feet? Through LEADERSHIP. Nehemiah, a real patriot and statesman, inau-

gured a real "reconstruction" program. He not only told the rich what they must needs do, but actually compelled them to return to the poor—the interest on their mortgages. The Bible is replete with illustrations of the need of Social Justice.

\* \* \*

Once Israel was confronted with the Host of the Philistines. What should they do? They have kept with great care the Ark of the Covenant, though they had broken every plank of its platform. Quickly and tremblingly, they bear this sacred symbol to the battle-front. At first, the enemy see it and are afraid. But they soon discover that the living God is not in the symbol and on they rush—and the result is disastrous for Israel. At first, the world stands awed at our banners, slogans and machinery, but it soon discovers that the mighty God is not in them and on it rushes, while the result is overwhelming to our faith.

\* \* \*

The man who invented the phrase, "Business is just around the corner" ought not to lack for business. Surely, the term has worked overtime. But he neglected to state which "corner" he had in mind. Was it a wheat "corner," a coal or food "corner?" A super-sentimental optimism is equally as fallacious as an ultra-cynical pessimism.

\* \* \*

A marvellous thing to behold! We talk of "balancing budgets" not on the principle of thrift, efficiency and economy, but by spending more, saving less, issuing more bonds and with inefficiency thrown in for good measure. You can bequeath to your children no greater

legacy than the heritage of a "balanced" mind. Our fathers were great *within*.

\* \* \*

How easy and popular to talk of "sensational exposures," "revelations" and "scandals" in city and county governments. Much of this is like "locking the barn after the horse is stolen." Water that has passed under the bridge does not return. But two *preventive* and *corrective* measures enacted into legislation would save millions of dollars to a city: One, the *merger* of city and county governments—the other, a *reclassification* of all city and county employes. Yes, thrift, economy and efficiency are Christian virtues.

\* \* \*

"Come unto Me, all ye that labor and are heavy-laden, and I will give you rest" are words never intended for those who claim they are "looking" for work, yet praying all of the time they will never find it. With doles, bond-issues and handouts easily accessible—we may depopularize work and popularize forms of vagrancy, inertia and laziness. Did you ever think what an entire nation of professional mendicants would mean? "WHATSOEVER thy hand findeth to do (however menial) do it, and with all thy might."

\* \* \*

It is all right to have the airs of the Bourbons, providing you have the blood, achievement, resources and culture of the Bourbons. Mere travel, smart clothes and speech and a few books should not be confounded with a culture of the mind and spirit. "Out of the heart are the issues of life." You can't buy culture at the "5 and 10."

## Expositions

By PROFESSOR A. T. ROBERTSON, D.D.

### Answers to Questions

Oct. 21, 1932.

Dear Dr. Robertson:

A question was brought up concerning "Jesus Christ." It was this: Is Christ the surname of Jesus? I have never happened to have that question put to me in my twenty-one years of ministry.—Thomas W. Thompson, Pastor Methodist Episcopal Church, Vermontville, Michigan.

At first *Christos* was just used as a verbal adjective of *Chriō* to anoint. With the article *ho Christos* was "the Anointed One" (the Messiah). We have the word Messiah (Hebrew and Aramaic) so explained in John 1:41; "We have found the Messiah (which is interpreted *Christos*)." Jesus was the name given to the child of Mary by the Holy Spirit before his birth, the name given by the angel to Joseph (Matthew 1:21) and meaning Saviour or Help of Jehovah, Jehoshua, Joshua, Jesus (Greek



form as in Hebrews 4:8). So at first his name was just Jesus (Matthew 1:25; Luke 2:21). "The Christ" (*ho Christos*) was the accepted title for the long-expected Messiah and was the term used by Herod when he made inquiry of the chief priests and scribes as to where "the Christ" was to be born (Matthew 2:4). When the Baptist created so much excitement, people began to wonder if "he were the Christ" (Luke 3:15) and finally John had to deny pointedly to a committee from the Sanhedrin that he was the Christ (John 21:25). At first Jesus used the term of himself as to the woman of Samaria (John 4:25f, 30). But the Jews interpreted the Messiah (the Christ) in a political sense of a great king who would set up a rival kingdom to that of Rome and would throw off the Roman yoke. A year before his death the people will try by force to take Jesus to Jerusalem to make him king (John 6:14f). So Jesus avoided the term in his public teaching though he accepted it from the apostles (Matthew 16:16; Mark 8:29; Luke 9:20). Finally at the Triumphal Entry Jesus will allow the excited and jubilant crowds to hail him as "the king that cometh in the name of the Lord" (Luke 19:38), though they understand it still in a political sense and though this fact will be used against him in the trial before Pilate, "saying that he himself is Christ a king" (Luke 23:2). Put on oath by Caiaphas before the Sanhedrin as to whether he was "the Christ, the Son of the Blessed" Jesus solemnly affirmed "I am" (Mark 14:61f; Matthew 26:63f). So much for the origin of the term as applied to Jesus. After the Resurrection and Ascension of Jesus he was often called "Jesus the Christ" (*Iēsous ho Christos*), then just "Jesus Christ" (Matthew 1:1; Galatians 1:1) and finally in Paul's later Epistles "Christ Jesus" (2 Timothy 1:1). Often the manuscripts vary. The word "Christ" has come to be used as a proper name, not as a mere adjective. Paul often employs "Christ" alone as in 2 Corinthians 5:16-21. Then we have often the Lord Jesus Christ (James 1:1; Ephesians 1:2).

\* \* \*

Professor A. T. Robertson:

Dear Sir and Brother in the Lord:

We have your large Grammar, a gigantic work. O what a wonderful book! And we have your New Short Grammar and some other books of yours too. Permit us to set forth some questions.

1. Can we take for granted that the Holy Spirit has in the Gospel of John (3:16) used the preposition *eis* because the faith mentioned in the verse is a living faith contrary to a dead one?

2. In 1 Peter 2:24 we read: "Who his own self bare our sins in his own body on the tree." Some one here in Norway has quoted this verse using the Greek preposition *en* or the English translation of it "in" to prove that our sinless, holy Lord Jesus himself had sin "within" his own flesh. A hideous error! With our best greetings, Respectfully, Yours in the Lord Jesus, Storm-Monser, Box 550, Oslo, Norway.

Both of these questions deal with the meaning of *eis* and *en*. At bottom *eis* is simply a longer form of *en*. Originally in Greek, as in Latin, *en* alone was used either with the locative or with the accusative. When *eis* (a longer form of *en*, *ens*, *eis*) with the accusative was introduced, it came gradually to displace *en* with the accusative and finally in Modern Greek to supplant *en* and the locative. In the New Testament the process is going on and it is not always possible to insist on a sharp distinction between *en* and *eis*. For instance in Mark 2:1 the manuscripts vary between *en oikōi*, and *eis oikōn*, both meaning in the house or at home. In Mark 13:16 we find *ho eis ton agron* while in Matthew 24:18 we have *ho en tōi agrōi*, both meaning "the one in the field." So in John 2:23, "many believed on his name" (*polloi episteusan eis to onoma autou*), but this was superficial faith as John explains in the next verse though *eis* occurs with *pisteuō* as in John 3:16.

In 1 Peter 2:24 it is not therefore a question of the differences between *en* and *eis* but of the proper connection between *tas hamartias apēnegken* (he bore our sins) and *en tōi sōmati autou* (in his body). If the article *tas* (the) were repeated before *en tōi sōmati autou*, then it would clearly mean that "our sins" were "in his body." But that is not true and such an idea is contradicted in various passages like Hebrews 4:15. All that is meant here is that Jesus bore our sins on the tree (or cross) which is his body, that is, while still alive in the flesh. The clear meaning of the Greek text itself is sufficient answer to all such "hideous" errors as the one mentioned by our brother in Norway. The Greek is wholly independent of any modern translation or perversion.

# The Preacher In His Pulpit

## CHEERING CERTAINTIES

By THE REV. GEO. F. JOHNSON

PRESBYTERIAN CHURCH, JACKSON, ALABAMA

*"I waited patiently for the LORD; and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." Psalm 40:1-2.*

The psalmist had passed through a terrible experience. He describes himself as having been in "an horrible pit," and in "miry clay."

He had been overwhelmed with a great darkness, implied by the word "pit," which might be translated as a dungeon, a prison, the grave, or a deep well, either of which implies *darkness*. While others might be basking in the sunlight, he had been experiencing the blackness of midnight. He was in *distress*. It was "an horrible pit." The noise or uproar signified in the word "horrible" brings to our mind the raging of waters or the tumult of men of war. And in his precarious position is the note of *helplessness*, as of one treading the "miry clay." He can find no firm footing. Nor can he through his own efforts escape from his position of insecurity and misery. Life is filled with uncertainty.

The feelings of the psalmist are shared by many today. We, too, may have experienced this sensation of darkness and distress and helplessness. We have little assurance of what might transpire overnight. Life is filled with grave uncertainties.

But have not the same uncertainties crowded upon men in every age? Let us turn to the Scriptures and note some of them.

*Riches* are uncertain. "Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings; they fly away as an eagle toward heaven."

*Men's promises* are uncertain. "Put not your trust in princes, nor in the son of man, in whom there is no help."

*The future* is uncertain. "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth."

*Friendship* is uncertain. On the night in which our Lord was betrayed we find Him telling His disciples what will shortly come to pass. "Behold, the hour cometh, yea, is now come that ye shall be scattered, every man to his own, and shall leave Me alone."

*Life* itself is uncertain. "For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."

And because all these things are uncertain,

it follows that *our plans* must be made in uncertainty. "Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow."

It is heartening to the Christian to know, therefore, that in the midst of these uncertainties of life there are things that endure. We may thank God that there are

## I. CHEERING CERTAINTIES FOR THE BELIEVER.

1. *A Sure Foundation.* "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." The believer has his feet upon the rock foundation, and whatever the experiences of life may bring, he may rest in the security that no other can possess. Christ is that Rock, the Corner Stone upon which he builds for time and eternity. Moreover, he is assured of acceptance, for he has Christ's own word for it, "All that the Father giveth me shall come unto me; and him that cometh to me, I will in no wise cast out." He also is assured of forgiveness, for "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The believer has his feet upon the rock, while others tread the miry clay in their helplessness and hopelessness.

2. *Divine Supplies.* There are supplies of divine *grace*. "Plenteous grace to me is given, Grace to cover all my need." "My grace is sufficient for thee." Someone tells the story of an old woman who had lived in poverty, who at last was afforded a trip to the seashore. As she looked upon the vast expanse of waters, she heaved a sigh and said, "At last I have seen something there is enough of." And God has boundless supplies of grace to meet His children's needs. Could there be a fuller promise than this?—"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

Moreover, God's supplies extend to our *material needs*. God sent the angels to feed Elijah. "And he arose and did eat and drink, and went in the strength of that food forty days and nights." The testimony of God's people shows that many of them were provided with material supplies miraculously, and almost miraculously, and He is still abundantly able to meet their needs. This was Paul's conviction when he said, "My God shall supply all your need according to His riches in glory in Christ Jesus." And Paul in his own experience had many times been the recipient of God's blessing. A man who lives by faith has said, "I don't know

what your need is, but I know my God has it."

3. *The Permanent Value of Spiritual Works.* The most enduring work that we do is what we do for the Kingdom. We may be certain, too, that in our spiritual work blessing flows forth in ever-widening influence. Suppose I stand by a pool of water and cast in a heavy stone. Immediately there is a movement of the waves, and these waves flow on in ever-widening circles until they touch the opposite shore. It is so in our service for Christ. That service lovingly performed in His name reaches out in ever-increasing blessing until it touches the shores of eternity. And this is our assurance: our service for God will have its *sure reward*. "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

One tells of a Christian worker who went to an immigrant's home to help his family to become adjusted to American life. She used the Bible as a text-book to teach the English language, and at the same time was making known the Bible story. After listening intently for a time, the husband slipped quietly from the room. In a little while he returned with a bottle of milk, which he tried to give to the worker. She said, "I do not want the milk. Save it for your children." He thought for a minute and then said, "Me poor man. Me give you five cents for car fare." She assured him that she did not expect him to pay her anything for her services, and that she was only too glad to come and render them this service. The man sat there for a long time in deep thought. Suddenly he exclaimed, "I know. I know. You get your pay after while—upstairs," and pointed toward the heavens. That poor immigrant had sensed the truth. The service we do for God may not have its reward now, but when we have ascended the stairs to glory, we shall find the accumulation of our treasures—up there. This is a cheering certainty for the Christian.

4. *The Unseen Things.* "The things which are seen are temporal, but the things which are not seen are eternal."

We are certain of *Immortality*. We no longer grope in uncertainty, nor do we ask, "If a man die, shall he live again?" Our Lord Himself has forever assured us of the life after death, by breaking the bonds of death, and bringing "life and immortality to light through the gospel." We know that we have souls that can never die, and although our earthly house be dissolved, "we have a building of God, eternal in the heavens."

Ours is an *eternal anchorage*. "Which hope we have as an anchor of the soul, both sure and steadfast." We are safely anchored to the Infinite. An old Scotchman lay dying. It was a dark and stormy night, and the woman who cared for him knew the night was too bad to send for either physician or minister. But she wanted to do something to comfort him, and asked if he wanted her to read from the Book. His pain was so intense, however, that he could not listen, and he said, "No, lassie, the storm's oop now, but I thatched my hoose in the calm weather." When his pulse was strong and his mind was clear he had taken Christ as Saviour. The anchor had been cast in the calm weather, and he had a hope that entered within the veil.

To the Christian are these certainties precious. In the midst of uncertainty, there is security and peace. These are cheering certainties because God's *promises* and God's *love* guarantee them to us. "He is faithful that promised." And back of the promise is the love of God, our Father, whose word to every believing child is, "I have loved thee with an everlasting love." With Paul we may have the fullest assurance, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

In the midst of uncertainties we need not be disturbed. Though our earthly house crumble and decay, and though the earth be dissolved, our feet are set upon the Rock of Ages. "And the foundation of God *standeth sure*."

## A NEW SOCIAL ORDER FROM AN OLD VISION

By ALBERT N. HOLMES, ST. JOHN'S,  
NEWFOUNDLAND

"Behold I create new heavens and a new earth, and former things shall be forgotten. . . . They shall build houses and inhabit them; and they shall plant vineyards and eat the fruit thereof. They shall not build and another inhabit; they shall not plant and another eat. . . . They shall long enjoy the work of their hands.

. . . They shall not labour in vain, nor bring forth for calamity." Isa. 65:17, 21-23.

Every social order was once but a dream. Some meditative and thoughtful soul, living much in solitude, dreamed dreams and saw visions; and then with courage and patience, fired the minds of others with that dream until it became a reality. Some poet, dreaming near to Nature and God, felt the heart-throb of a divine Creator and read purpose in all life. With his heart on fire he sang his songs until the heart of a nation was aflame with new



hope and purpose. Isaiah was such a dreamer and poet. And his vision extended far beyond his time.

We are living in strange times. The old order of things, social, political, economic, and in many respects, religious as well is breaking down. The world is on the threshold of a new order. We are looking for something new. But what? How many of us are clear as to what we want in the new order? Many of us think we know what we want as individuals, as classes; and some are clamorous for what they think are their rights. But what about the general good—the far-reaching good for the greatest number—for all?

It would hardly be expected of us who are so proud of our sciences and institutions of learning, to apply for wisdom to a people of the past who lay no special claim to culture or philosophy. When things go wrong in our social order, we call in our present-day experts. But the vision of the old Hebrew prophet is of special interest for us today, and offers suggestions for the solution of our present economic and social problems that are more practical than many which appear outlined in our magazines and newspapers today. Let us examine it:

New heavens on a new earth!  
 New heavens of home-life!  
 New heavens of harmony!  
 New heavens of social relationships!  
 New heavens of delight, of beauty and bounty  
*for all!*  
 New heavens of self-expression and creative  
 art!

New heavens of spiritual and moral values!

They are all there in this great vision of Isaiah. They are just what we need today. And the world is sick because this old vision—this dream of a soul on fire—has not been realized. What Economic Conference has advanced one step beyond this great vision of the past?

### An Order Creative and Self-Sustaining

By further analysis of this great vision we find that the new social order as Isaiah saw it, shall be creative and self-sustaining. Men shall build and plant. Ours is certainly a building and productive age; but it does not quite fit into the vision which the old prophet saw. "They shall build houses and inhabit them; they shall plant vineyards and eat the fruit thereof." There is a difference here. Isaiah saw in the new social order no hungry, homeless men sleeping in city parks while twenty percent of the city's finest dwellings lay vacant because wealthy citizens were spending an extended vacation in a warmer climate; he did not see slow starvation and nakedness while food and clothing rotted in warehouses. He saw instead men build-

ing and planting according to demand.

In such a social order there would be no energies or skill wasted in creating unworthy or unwanted things, no manufacture of destructive gases, machines and devices to destroy human life, and to amass wealth for the few. . . . "They shall not labour in vain, nor bring forth for calamity."

In the new freedom of such an order, men and women shall find opportunity to forget many things that now lie like a shadow on the mind: greed, selfishness, cruelty, war, armies of unemployed, and under-paid and over-worked laborers, and the fear of poverty that now haunts the minds of millions today.

### Workers to be Owners—A Cure for Indolence and Indifference

In this new social order indolence and indifference shall not be found among workers, neither shall a crushing sense of inferiority. Employers, no doubt, would like to get hold of the cure for the first two evils and administer it in generous doses. Isaiah gives the cure for all three. It is the lure and pride of possession and the privilege of creating. It is surprising that employers have not seen this more clearly before; or have they really wanted to see it? Drop in at the corner grocery store any day and the efficacy of this cure may be demonstrated before your eyes. The proprietor of the little store hustles around from early until late, and never seems to tire. He is full of interest and animation. The under-paid help laboring under a sense of inferiority, goes wearily about his tasks as if his boots were made of lead. He looks as old as his employer, though he has not half the number of years to his credit. The cause is not the difference of ability, but the difference of station and outlook. The old prophet saw no such clogs on the feet and mind of the employed. The better social order had driven indolence and indifference right out of the worker by making him owner—sharer in the profits of labor.

"They shall build houses, and inhabit them; they shall plant gardens and eat the fruit thereof." What a picture of pastoral peace and plenty! Little houses set amid the freshness and beauty of quiet gardens; little houses on which no mortgages rest, and to which no landlord sues for rent. Cannot something like that still come to millions now homeless and unhappy throughout the world today?

Think of the millions today who never had the joy of planning and possessing their own little garden and home, but are obliged to live in apartments and tenement flats so much alike that they are distinguished only by the number over the entrance. There are no beautiful and restful views from the windows; no privacy or peace of restful gardens; no freshness of lawn or flower bed. And the dwellers are often driven from flat to flat, from apartment to

apartment like sheep without a fold. They are driven hither and thither by their own restlessness quite as much as by necessity.

Why are they restless? Because they have never learned to love home. They have never had any home to love. They have never lived long enough in any house to make it home. They have not had the benediction of walls grown sacred with memories sweet; never had the sacrament of fragrant bowers they could call their own, where secrets were shared, vows given and received. They have been just sojourners at the inns of the wealthy.

### He Whom a Dream Hath Possessed

This age is waiting for dream-possessed youth, who with heart on fire will rouse the baffled and bewildered hosts to believe in a better order and to set to work to build it. We do not lack dreamers; and we have great dreams. What we do lack is faith to build and plant for the common good. We are afraid to give the other man his rights. We are suffering from Capital cowardice. We have seen how that Capital lorded over the rest of the world, and we have made the grave mistake of thinking that Capital was more important than homes and gardens and fruits!

The misuse of Capital is undoubtedly the outstanding cause of the present economic crisis, yet the world is bowing at the feet of capitalists. At economic conferences big business men and capitalists of all classes represent the majority of the assembly. This is the biggest mistake of the twentieth century, and shows that we still look upon Capital as the biggest power in the world.

Now Capital has one solution for all ills—sales at a profit! That is why at every economic conference every one had something to sell to the other. During the World War and post-war period sales at a profit were the order of the day; and what enormous profits! It shows to what extremes Big Business would carry their cure. The World War made 16,000 millionaires in America! No wonder American business slumped in 1929; reasonable profits seemed insignificant.

One thing is becoming clearer and clearer to this generation: Economic and social reform will never come by the dictates and counsel of Capital. Some detached dreamer will point the way; some prophet or poet, independent of gold, will again woo the world away from profits and flesh-pots.

In the making or remaking of a better social order, the individual, and the unknown, detached individual very often plays a more important part than is commonly conceded. One passionate spirit, though but a ploughboy, animated by a spirit of love and justice, may change the whole social consciousness of a nation, and lay the foundation for the building of a better order on earth.

A poet with heart attune to heavenly harmonies, may wake to life the lyre of a nation's hope.

A prophet, with his soul on fire with truth, may rekindle the faith and fervour of a discouraged race.

A statesman unknown to the circles of the renowned, may breathe new life into dying systems stifled by selfishness.

A labourer, by his honesty and industry, his courage and spirit of independence, may set the pace for thousands and hearten his fellows to climb up from poverty and dependence that discourage the battling millions.

Jesus of Nazareth, a carpenter, was stirred by the dream of the Kingdom of Heaven, God's own great dream for the world; and though it meant setting his face against every organization and the social and religious experts of His day, Jesus, believing in His dream, went on to make it real. He had courage to believe His heart. We have dreamers today; but they are dreamers that doubt.

"He whom a dream hath possessed knoweth no more of doubting,

For mist and the blowing of winds and the mouthing of words he scorns;

Not the sinuous speech of schools he hears, but a knightly shouting,

And never comes darkness down, yet he greeteth a million morns."

## WHAT GOD DOES FOR US

By JACK FINEGAN, UNIVERSITY OF  
BERLIN, GERMANY

*Text: "... The exceeding greatness of His power." Eph. 1:19.*

In the Ephesian letter we hear Paul telling the Christians to whom he is writing that he is always praying for them, and that his prayer is that they may "understand . . . the exceeding greatness of God's power."

The man who wrote those striking words was himself not particularly strong; he suffered from an affliction which caused him much

distress. Yet his indefatigable labours were the chief means by which the Gospel was carried over into Asia Minor, across to Europe, down to Athens, the intellectual capital of the world, over to Rome the political center of the world, and, probably, at last to Spain, the then western end of the world. Paul had the treasure of the Gospel in an earthen vessel which was crumbling and shattered. But through his weakness God's power worked. The fact that he was not very strong made it undeniable that the exceeding greatness of the power was not of men but of God.

Paul was not an especially brilliant speaker. His enemies ridiculed him, saying, "When Paul is far away he writes bold letters, but when he is actually here he speaks poorly and makes but a sorry appearance." Yet the earnest words of Paul moved the world as it had not been moved by the eloquence of Demosthenes or the wisdom of Plato. Paul did not speak with the tongues of men and of angels, but he did speak with the tongue of love. The love of God was more convincing than the silver tongues of men and more powerful than the golden wisdom of men.

Even spiritually Paul had been on the wrong track, but through Jesus he came to stand with God, and in Paul as in few others we see the "exceeding greatness" of God's power at work.

The Christians to whom Paul wrote were not perfect. But they were far better than they had been. And they were far better than they would have been if they had never come through Jesus to live with God. In the dark world their bright Christian life was a most convincing testimony to the "exceeding greatness" of the power of God.

We too want to know God's surpassing great power. There are great resources in God for us. We want to understand them, and claim them. We want to know what God stands ready to do for us, what He does do for us when life is lived with Him.

## I

God binds up broken hearts. He takes care of us. He is the great Source of Strength. God puts something of the heroic into life. He makes wounded men heroes again, ready once more for the strife.

How often upon our hearts fall the blows of circumstance. Human life is so fragile; hearts so sensitive. Such crushing blows fall. There is death, coming sometimes tragically, always distressingly, and leaving always a great loneliness. There is poor health, making eager spirits seem almost imprisoned within bodies grown weak. Misunderstandings and grievances separate lives by a chasm more pathetic than that of death, nor knows the one how to cross again to the other. There come failures in work, defeats of attempts, collapses of fondest hopes. There arise frettings over the past, and worryings over the future.

We have met some of these things in the past, face some of them in the present, shall meet some of them in the future. Sometime, somewhere, some of them come to each of us. If any of these things be even now laid upon us as crushing burdens we want to meet them right; if they await us tomorrow we want to be prepared.

There is one right way to meet the blows of circumstance. With God! Sometimes our troubles are the result of our own wrong atti-

tudes. When we live with God He helps us right our wrong attitudes. We worry. But living with Him we learn to do our best and then trust Him for all the rest. We are unkind, and thereby come to much grief. But with Him we learn to be more kind.

And sometimes our troubles are so profound, our problems so serious, that there is no easy answer, that there is no answer at all until we come to God. Death is such. Only when we live with God have we the confidence that that which is precious to us is safe in His hand. Evil is such. Only confidence in God guarantees to us the final triumph of the right.

Always we want to know that we do not live in a barren universe where the only answer is the echo of our cry. Trouble burdened, we want to know that there is a God, a God who cares. Even as a child's nameless dreads are banished and querulous cries silenced in the presence of its father, so banished are our fears and silenced our turmoil in the presence of God.

Hear the Psalmist say, "The Lord is my shepherd; I shall not want." Listen to Basil Mathews, "There is horror (in the contemporary clash of world forces) unless man is ready to put his barque into the hands of a Navigator who sails by the fixed stars of eternal values and whose grasp on the wheel no gale can conquer."

There is a great Source of strength and guidance for us who come weary, worn, and baffled. God puts something of the heroic into life. They that wait upon Him hasten through the morning hours and grow not weary, and tramp on through the long afternoon into the sunset and faint not.

## II

God creates clean hearts. He makes us righteous. He is the great Source of Goodness. He puts something of the saintly into life. God takes all manner of men and makes them over, makes them soldiers in the war of right with wrong, makes them saints. And the saint is not one who flees from the world, but one who overcomes the evil in the world.

Many things would drag us down. The slope of character achievement is steep. He who stops climbing starts slipping. Many hands, moved by greed and lust, grasp after us.

God stands ready to help us up. As Professor Overstreet is saying, "Religion . . . is the kind of belief in the universe that quickens me in all my upgoing trends."

God speaks to us. He speaks in the quiet voice that says, "*I ought.*" He speaks in the counsel of father or mother or friend, saying, "*Play the game square.*" He speaks in the life of Jesus, seeing which we say, "*I want to be more like that.*"

Then when humbly and earnestly, crying, "*Help me be right,*" we reach out a trusting



hand, God grasps it. We clasp hands with love and power, with the Eternal Goodness. And He helps us up.

See Isaiah bowed in the temple till his unclean lips are purged by the fiery coal from the altar of God; see David as he cries, "Wash me and I shall be whiter than snow"—then know that there is a great Source of Goodness and that life lived with Him is made clean and right.

The sanctifying of life is not accomplished. Some of us have not even begun. The beginning is only made when we say definitely, "*O, God, I want to stand with Thee; make me righteous in character.*" Some of us have tried to begin, we are just on the way, endeavoring to bring life under the sway of God. In the world the task is assuredly far from done. The Kingdom of God today means the sway of God on earth. We need far more persons letting God have sway in personal life and then going out to make His sway real in office, shop, street, school, and home. They who do so are the modern saints.

The task might seem hopeless, but God is the creator of clean hearts and He will not be denied, the builder of a righteous Kingdom and He will not be thwarted.

### III

God makes willing hearts. He uses us. God is the Source of Love. He puts something of the servant-attitude into life. He makes men servants to their fellow-men.

The great Source of Love was most truly revealed in Him who went about doing good, and whose life was ended on the Cross of sacrifice. God is like that.

God makes us care. He gives us sensitive hearts. He makes us not only to rejoice in the joys of the bright world, but also to grieve in its griefs and be pained by its pain.

God sends us out. He thrusts forth laborers into His harvest. He gives us work to do for Him. They that live with God are led into the paths of service.

God makes us faithful. He keeps us at His work, unwearied, across days and years unending. All round the world are lives buried as seeds of grain, buried in hard, weary, lonely places, but kept faithful by God. And His harvest is coming! He has a place for each of us. Somewhere He needs us as channels for the outreaching of His love, instruments for the outworking of His purpose.

God binds up broken hearts, creates clean hearts, makes willing hearts. Of His strength He gives us the heroic, of His goodness the saintly, of His love the servant-attitude.

Once there was a man whose life was really lived with God. As a lad He said, "*I must be in my Father's house.*" As a man He thrust aside temptations, saying, "*God . . . only shalt thou serve.*" In daily toilsome ministration he declared, "*My Father worketh . . . and I work.*" And at the last He turned back from the north country, where was security, to Jerusalem where was danger and death, despite the warnings of friends and threats of enemies, to suffer and die—because it was His Father's will.

We are His disciples! From Him we are learning to understand and to claim the "exceeding greatness" of the power of God.

## THE SWORD OF THE SPIRIT

The program was carried through in the following manner:

1. Hymn Prelude—"Abide With Me" (played on piano, without announcement).

2. Hymns—"O Word of God Incarnate," and "Come Thou Almighty King."

3. Responsive Reading—"True Wisdom," Proverbs 9:10-11; 3:1-7, 13-17, 21-24. Followed by Response, "Thy Word Have I Hid in My Heart."

4. Hymn Solo—"Thy Word is Like a Garden, Lord."

5. Leader's Word on the Topic, "The Sword of the Spirit." Ephesians 6:17.

(At this point assignments of parts to eight attendants was made, each one being given the sheet corresponding to the following topics. These had been listed on the blackboard.)

Then five minutes time was allowed for study. While the eight were preparing their parts, the leader asked the rest to search the Responsive Readings of the Hymnal for additional Bible verses about the "Word of God."

The subjects given out were as follows:)

(1) "Its Keen Edge"—Heb. 4:12.

(2) "Bold Use"—Acts 4:29.

(3) "Always Ready"—Acts 8:28.

(4) "Keep it Bright"—2 Cor. 2:17.

(5) "Keep Tight Hold"—Titus 1:9.

(6) "A Sword for Service"—James 1:22.

(7) "Use it Constantly"—2 Tim. 4:2.

(8) "It Cuts"—Isa. 55:11.

(At the end of the study period, each was called on for a talk on the assigned topic; the suggestion being made that they use not only the material the pastor had collected from *The Expositor*, the Continent, and other sources, but whatever they could add to it from their own knowledge or experience. These talks were given with marked ability, a number being drawn into taking part who would not have done so otherwise.)

6. The "Word of God" verses were called for. Many were given. Among them a reading on "The Word of God" was pointed out by one member. The leader had the audience find it and the member lead in the responsive reading.

7. Five persons were called on to lead in brief prayers.

8. Hymn—"Break Thou the Bread of Life."

9. Closing Prayer by the pastor.—Rev. V. D. Beery, used in Bethany Presbyterian Church, Johnstown, Pennsylvania.

# The Town and Country Church

By THE REV. HENRY W. McLAUGHLIN, D.D.

*Director of Country Church Department, Presbyterian Church in U. S.*

## Power

A little weak, struggling church in the town or country may become one of power. Long ago there was a very small church. It had a Great Teacher. His farewell message to it was: "Tarry . . . . . until ye be endued with power from on high." Luke 24:49.

A church may have only a few members, it may be poor in this world's goods, the building may be cheap and the equipment inadequate, it may be surrounded with people with a hostile attitude, difficulties may beset on every hand that from the view-point of human eyes may be insurmountable, but if that church has a spiritually minded pastor and the membership of that church be a praying people, it may become a church of power. The Greek word translated "power" is the one from which we derive the word "dynamite."

For the three years that we have been conducting the Town and Country Church Department of THE EXPOSITOR, we have been talking mainly about plans and programs, because we believe these important. They are important, and the average little church is a failure because it does not have them in any adequate fashion. We may, however, have the best of plans and the most approved programs, and yet fail if our church lacks spirituality.

We have known this all the time—we have not talked about it, because we have taken it for granted. I am afraid, however, that sometimes we take too much for granted.

In Acts 1:8, the Risen Christ has given the Church a program. The first item in that program is spirituality. He says:

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

In the country church of which I was pastor for sixteen years, we appointed three officers who constituted a committee on Spiritual Life. It was the duty of that committee to promote the prayer life of the people, both in the public worship and in their homes. One thing that committee did which is worthy of emulation, was the appointment of a place of prayer, to which the members of the congregation were invited to assemble themselves

each Sunday morning fifteen minutes before the hour appointed for public worship. He would be a poor stick of a preacher indeed who could not preach to a congregation when many of the people had come from their knees where they had had fellowship with their Lord.

A church of prayer is a church of power. A praying church means a preaching preacher. No one knows exactly what Nathanael was doing under the fig tree, John 1:48. I have an idea that this fig tree was Nathanael's prayer closet.

A praying Cornelius brought to himself a preacher with a vision and a message. Acts 10:30-31.

Had not Stephen prayed Paul would not have preached. It is a significant thing that there was a woman's prayer meeting down by the river side, Acts 16:13, out of which grew the first Christian church on the continent of Europe. I wonder sometimes if that prayer meeting had anything to do with the fact that Paul was not suffered to go into Bithynia as he wanted to do. Acts 16:6-7. Could there be any connection between that prayer meeting and the vision of the man of Macedonia which Paul had at Troas? Acts 16:9.

There was a time when the State of Kentucky was dominated by gross infidelity and agnosticism. Did it ever occur to you to note how many of the old towns in Kentucky were named for those in France? There was a little country church, whose membership was small. It was known as Muddy River. In it was a little group of praying Christians. They met regularly. A neighboring church caught the same spirit. Then there were others. There came from this little group the great revival at the beginning of the nineteenth century, which made Kentucky a Christian state, and changed to a vast extent the history of America. Dr. E. H. Gillett, in his history, says:

"From a state of almost hopeless decline, the churches were aroused to unexampled activity. The power of a hitherto prevalent infidelity was paralyzed. The spell of worldliness was broken. The hardened, the blasphemers, the skeptic, the atheist, were smitten with conviction; and hundreds, if not thousands, were added to the membership of the churches."

It has been written that Dwight L. Moody once said. "It remains to be seen what God can do with one man who wholly consecrates himself to Him." He determined to be that man.

What might happen if there were one church, though it be but a little country church, whose minister and membership were wholly dedicated to God?

## Did Not Get Results

The following letter was recently received:

Willock, Pa., R. D. 1, November 16, 1932.

Rev. Henry W. McLaughlin, D.D.

c/o THE EXPOSITOR

Cleveland, Ohio.

Dear Dr. McLaughlin:

In the October issue of THE EXPOSITOR, I noticed, under the title "Revamping," an article with reference to cheap painting—coal tar and coal oil. One of our trustees used this proportion and the result was anything but satisfactory. The tar remained like stiff putty, even though warmed. The tar refused to mix with the oil, even though it was stirred for quite a while.

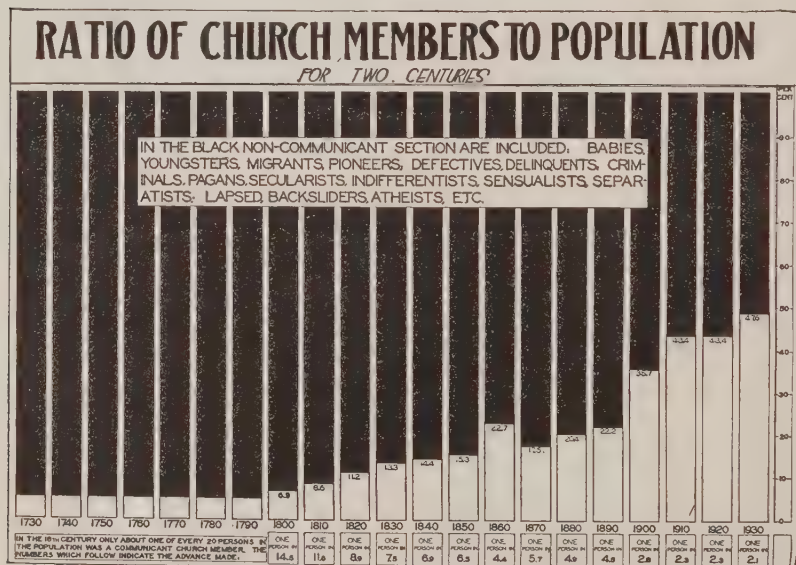
Will you please tell us what we didn't do that should have been done, or what we can do to get "results?" Thank you very much.

Respectfully,

(Signed) Rev. L. M. Bonner

This inexpensive paint was recommended by Dr. M. A. Dawber, Superintendent of the Department of Rural Work, Board of Home Missions and Church Extension, Methodist Episcopal Church, Philadelphia, Pa. I sent Mr. Bonner's letter to Dr. Dawber, and he writes:

"I regret the trouble you are having with the tar preparation. During recent years there has been a process of tar preparation that has used some chemical substance that makes it difficult to mix with oil. Where this has been done, it is necessary to use turpentine. Some of the roofing manufacturers are making this kind of product, but it is very successful and very economical even when turpentine is necessary. My advice would be that before mixing a quantity to try a little with coal oil and if this will not mix use turpentine. I trust this will answer your question and solve the problem."



The chart above is one of keen interest to the pastor whose mind follows more or less analytical channels and furnishes ample ground for serious contemplation and action on the part of him who is anxious to be about his Father's business.

The chart is one of the many which are to be found in the new Year book of American Churches, 1933 Edition. The volume has been edited by H. C. Weber, D.D., and published by the Round Table Press, of New York City. Full information on the book may be had by writing either the Round Table Press or the Expositor.



# Church Building

A group of buildings for the First Hungarian Reformed Church, Cleveland, was designed by Herman Maurer, Church Architect. The group as planned will be comprised of a Church Building, Parish House, Educational Building, and other structures. The Educational unit was begun late this summer, and is 140 feet long and 50 feet wide, constructed of brick and stone, and will cost approximately \$60,000. The unit will house the Sunday school, the auditorium, and club rooms.

The entire group, including the Church building, will occupy 350 feet frontage on one street, and 210 feet on side street.

Any church able to proceed with a building program at this time is indeed fortunate. Many churches in all parts of the country had money subscribed especially for building purposes, and were awaiting further payments on pledges in order to begin actual building. Because of decline in building costs, many of these churches now find themselves in the enviable position, without further payment of pledges, of being able to meet the expense of building. Many of the workmen on the First Hungarian Reformed Church project were unemployed members of the congregation. The contract in this instance stipulated that seventy-five per cent of the work must be awarded to persons of Hungarian descent.

## CANDLESTICKS

We were talking with a man a few days ago about altar brasses. He said that he has received many inquiries in regard to altar candlesticks. He is able to supply the right sort of things, and inasmuch as his ideals are high, he refuses to commercialize. He stated that he is forced to turn down nine orders out of every ten, because his inquirers insist upon electrically wired candlesticks. It is his custom to write them a polite letter, stating that it has always been his policy to furnish that which is correct and churchly, and not lend his name to anything that he knows is in bad taste.

Hats off to a man of that sort! He will not lose in the long run. He knows that nothing ought to go into the Lord's house, and above all upon the altar, if it is not genuine. If we want electric lights at the altar there is no reason why we may not have them. But why in the name of all things sensible try to make them look like candlesticks? It is a species of sublime sham that ought not to be considered.

A candle on the altar is purely aesthetic and symbolical. It has absolutely no utilitarian purpose. There is no emotional value in a cold,

hard electric bulb of the flame-tipped sort, nor in a pudgy deacon squeaking up the side aisle, stooping over and pressing an electric snap-switch in the baseboard with a click that is heard all over the church. There is something compelling, however, to see a decently garbed sacristan appear at the beginning of the service with a lighted taper, and light the candles on the altar, and then approach with an extinguisher at the close of the service and snuff them out, one by one. If it is done quietly and with dignity, no exception may be taken to it. The warm, pulsating flame of the candles and the smell of beeswax is an agreeable thing, and lends atmosphere to any service. Whenever utilitarianism obtrudes itself, this emotional atmosphere recedes.—*The Rev. Fred Webber.*

Two recent changes in the field of Church Furniture have come to the attention of *The Expositor*, the details of which we are happy to pass on as a news item of interest to those of *The Expositor* family of readers who may know future needs in that field.

Mr. Charles A. Dolph, formerly of the Globe Furniture Company, is now associated with "Church Furniture Service," the purpose of which, as the name implies, runs from serving in a purely advisory capacity to the complete furnishing of Church Auditorium, Chancel or School with especial attention being given to special designs and memorials.

Mr. Robert E. Wagner, for years active as an executive of the Theodor Kundtz Company, Cleveland, manufacturers of Church Furniture, and several others associated with him, have taken over the furniture manufacturing end of the Kundtz Company for reorganization and will continue production of church furniture apart from the Kundtz organization.

With the American Seating Company, the DeMoulin Brothers, Redington & Company, W. and E. Schmidt & Company, and these two new organizations, as well as others, *Expositor* readers should find no difficulty in solving any church furniture problem which might arise.

Many of the stair landings and stairways in our church buildings should have much better lighting. It should be concentrated in such a way that makes it easy for everyone, old or young, to see where they are going.

"Glo-Ray, Jr.," is the name of a compact unit that provides this very lighting from a small metal box only four by six inches that can be recessed in a wall as little as three inches deep. It uses a 15 or 25-watt standard lamp and directs the light out on to the stair

landing or stairs away from the wall. It is equipped with a simple shutter that controls the light passing through the glass window. This type of lighting has long been needed for stairways and stair landings in many of our churches and public buildings. Write for information to *The Expositor*.

Churches with funds on hand should consult a Church Architect who knows conditions and costs, as well as the professional problems of fitting a building to the program. Herman W. Maurer, who 18 years ago developed the "Cleveland Plan" for departmental church school buildings, will be glad to answer questions regarding any problems you may have in connection with church or Sunday school construction. Address your questions to the Church Building Section, *The Expositor*, 815 Caxton Building, Cleveland, Ohio.

## ORGANS

*Question:* Our organ is about forty years old, mechanical (tracker) action. Some builders tell us it can be rebuilt, others say it is impracticable to do so. What is your opinion?

*Answer:* It is not always the wise thing to attempt to modernize a tracker action organ into the modern electric action. There are several reasons for this. First, the question of the type of windchests. The tracker action organs were built with valves which were opened by mechanical levers. These valves, or pallets, are of such size that it is almost impossible to design and make electro-pneumatic pulldowns which will open the valves and operate them with the speed which can be secured with new chests. Second, the pressure of wind used in the tracker action instruments rarely exceeded three inches, and an electric action, to operate properly, should be on at least four-inch pressure. This means that pipes which sound well on three-inch pressure, must be entirely revoiced on the heavier pressure in order to produce as good a tone. Third, much also depends upon the condition of the pipes. If they have been carefully handled during the life of the organ, they may be revoiced without much difficulty. In any event, it is not wise to do this without having them shipped to the factory of the organ builder, where all equipment and material may be found with which to do a thoroughly good job. Some builders have succeeded in doing rebuilding jobs, others will not attempt such work unless they can provide entirely new mechanism throughout, in which event the cost is almost as great as that of a new instrument. If the firm be reputable, and has done work of this nature which stands up, it is generally safe to go ahead. However, the

question of rebuilding should be most carefully weighed, for poor work will make an old organ infinitely worse.

*Question:* What is the difference between a Unit Organ and a Straight Organ?

*Answer:* In a Unit Organ, one set of pipes may be played at several different pitches. In a Straight Organ every stop has its own set of pipes. The difference is obvious. One set of pipes, used at several different pitches means that regardless of what pitch may be used, the same characteristic voicing obtains throughout. In the Straight Organ, the stops at different pitches are so voiced that there is a different quality of tone in each set of pipes, making for better blend and balance. A combination of Unit and Straight sets, however, is not objectionable, if the fundamental balance necessary is kept in mind, and fundamental stops be independent of each other.

(Your questions on Church Organs will be answered by Ernest L. Mehaffey. Address *The Expositor*.)

## WINDOWS

Are you keeping a scrap-book of suggestions and hints on Church, Community House, and Parsonage Building? If you are, don't ignore the subject of windows. So many builders pay but little attention to the subject of windows—except, perhaps, as to their general design and location and cost—and regret it for many years to come.

This is particularly true, now that insulation against heat and cold, and air conditioning have become so important. For obviously, there is little logic in investing considerable sums in wall insulation, but permitting the installation of windows through which air leakage negatives the value of the insulation.

Recent developments in window construction, however, make it possible to exclude virtually all air leakage. This is particularly true of a new double hung window recently put on the market by one of the prominent manufacturers of woodwork. In this new window, the weight of the sash is balanced by springs rather than by weights and cords. Such an innovation—said to be the first real improvement in double hung windows in nearly three hundred years—has made possible radical changes in the construction of the window as regards its weatherproofness. Weather-stripping—built in at the factory rather than added after the window has been installed, provides 100% metal-to-metal contact all around the sash. Thus, the window is extremely air-tight, but sticking and jamming is prevented by doing away with the contact of wood upon wood. The window fits snugly but works readily in dry cold weather as well as during the hot, humid days of mid-summer.

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## BOOK REVIEWS

By THE REV. I. J. SWANSON, D.D.

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THE MINISTER'S ANNUAL, Vol. 5, 1933.

Compiled and edited by Joseph M. Ramsey, Editor of *The Expositor*, Revell Co., 620 pp. \$2.50.

Contains 334 original sermons, arranged in 53 chapters for 53 weeks of the calendar year, together with 53 Sunday service outlines, additional outlines, and Seed Thoughts. It includes the International S. S. lesson topics; junior sermons; evening sermons; Y. P. S. C. E.; Walther League and Luther League topics; striking sentences for bulletin boards; and sermons for each Sunday of the Church Year. Among the contributors are such outstanding preachers as John Timothy Stone, Gaius Glenn Atkins, Albert W. Palmer, Burris Jenkins, Clarence E. Macartney, J. C. Masee, A. T. Robertson, Frederick F. Shannon, Joseph Fort Newton, George A. Buttrick, Ralph W. Sockman, James Gordon Gilkey, William Hiram Foulkes, Roy L. Smith, David D. Burrell, Samuel M. Shoemaker, Jr., etc., etc. All of the material is of high quality; it is fresh, stimulating, and spiritual. Dr. Ramsey is to be congratulated on securing contributions from so many of the leaders of the American pulpit; and also upon his splendid Sunday service outlines, and the general arrangement of the volume. It is of unique value. It will lift to higher levels of vitality and spirituality the preaching of its users (of whom there will be doubtless tens of thousands); and its orders of service will add dignity and beauty to Divine worship in their respective churches. It is the best volume so far in this notable series.

### IS CHRIST POSSIBLE?

By Philip White Wilson. Revell. 219 pp. \$1.75.

The author has had a distinguished literary career as a member of the editorial staff of the *London Daily Mail* for 21 years, for 12 years a special contributor to *The New York Times*, and as a writer of such able and popular religious books as "The Christ We Forget," etc. This new volume from his pen goes still deeper into the question of the supreme and abiding significance of Christ for the world. Its message is discerning and challenging. It is a book of charm as well as of insight and power. It shows not only a "Christ possible" but a "Christ inevitable"; and a Christ who is the Way of Life for the Individual and the world. It portrays Christ against the background of His times, both Jewish and Roman; interprets the meaning He had for His day and all the days; and reveals Christ as the ruler and guide of all the centuries. Mr. Wilson keeps in view constantly the power of Christ's teaching to solve the problems of today. Mr. Wilson does well to admonish his readers that "unless Christ saves, unless Christ comforts, unless Christ heals, unless Christ be our guide even unto death, unless He be in very truth the Christ of the Scriptures . . . . it does not matter whether He is pos-

sible or not." This book is intellectually powerful, but best of all it pulses with the life of the Christ whom it portrays.

### PASTORAL PSYCHOLOGY.

By Karl R. Stolz, Ph.D., Dean of the Hartford School of Religious Education. Cokesbury. 259 pp. \$2.00.

This book deals mainly with personality development and reconstruction. It embodies not only the results of Dr. Stolz's special studies in this field, but also of his practical work in the pastorate. While he gives evidence of wide reading on the subject, he is evidently influenced most by the teaching of Jung and Freud. The chapter headings are: The psychological approach to pastoral work, The organization of personality, The development of emancipated personality in children, The mental hygiene of adolescence, Personality types and religious experience, Can adults be reconstructed? Motives for personality changes, Religion as a rallying center, The complex, The inferiority disposition, Fear, Sexual conflicts, Protective responses, Specialized diagnostic methods, Religion and the talk cure, Adjustment to reality, The technique of private prayer and worship, and Pastoral counselling. The pastor who studies and masters this book will find it of immense value for his work.

### THE CURE OF SOULS., a Socio-Psychological Approach.

By Charles T. Holman, Prof. of Pastoral Duties, The Divinity School, University of Chicago. University of Chicago Press. 331 pp. \$2.50.

The author has had sixteen years' experience in the pastorate which, added to his teaching of the subject, qualifies him to write on this subject both his practice of "the cure of souls" and by his studies and teaching of psychoanalysis and psychiatry. He shows "how the psychological and social sciences, in our day, have thrown much light upon those problems of human behavior and emotional conflict with which the minister deals when persons in his pastoral charge break, or threaten to break, under the strain of personal or social maladjustments." "His book is intended," he says, "only to serve as a sort of guide book, opening up the field, indicating the most profitable lines of study, and leading the reader to other and more significant researches by specialists in various disciplines which illumine our main inquiry." One of the chief values of this book is in pointing out how pastors may use successfully the techniques of diagnosis and treatment of the social case worker, mental hygienist, and psychiatrist. He defines the soul as "the total personality. It is our very self." The five sections of the book deal with (1) What ails sick souls? (2) The case work method in the cure of souls. (3) Psychiatry and the cure of souls. (4) The function of religion in the cure of souls and (5) Spiritual



therapeutics. Every pastor would do well to study this book: it is illuminating; it shows a new approach to pastoral work; and describes the best methods of curing "sick" souls.

**GOSPEL PREACHING FOR THE DAY, Sermons for the Sundays and Major Festivals of the Church Year.**

By *Lutheran Pastors. Edited by The Rev. L. H. Larimer, D.D., The Rev. John C. Seegers, D.D., and the Rev. Frederick A. Bowers, D.D., Vol. 1, from the first Sunday in Advent to the Sunday after Ascension. Falcon Press, N. Y. 278 pp. \$2.00.*

Thirty-four prominent Lutheran pastors have each contributed a sermon to this volume. As indicated by the title, the sermons follow the Church Year. This is Lutheran preaching of a high-type,—scholarly, constructive, Scriptural, exalting Christ and interpreting the nature of His Kingdom.

**WHEN CHRIST PASSES BY.**

By *Walter Russell Bowie, Rector of Grace Church, New York. Harpers. 134 pp. \$1.00.*

Dr. Bowie is recognized not only as a great Episcopal preacher but a great American preacher. These ten sermons are marked by literary charm; insight into the heart of man, and into the inner meaning and value of the Gospel; and also by urgency of appeal. The sermon titles are: When Christ Passes By, Wanted: More and Better Fundamentalists, Understanding Ourselves, Power in Quietness, The Encouragement of Religion, The Stronghold of God, The Religion of Remnants, Making the Best of It, The Gates of the City of God, and Courage for the Unknown.

**SEEING THE INVISIBLE.**

By *Harold Cooke Phillips, Minister of the First Baptist Church of Cleveland. Harpers. 122 pp. \$1.00.*

Dr. Phillips is recognized as one of the leading younger preachers of our country. His preaching strikes the note of reality, and reaches both mind and heart. It reflects his fine and manly personality. It has a mystic quality which appeals to the soul of every one who hears him. Titles: The Rock that is Higher, Children of the Highest, The Child and the Kingdom, The Master Builder, The Prince of Peace, The Teacher's Lesson, The Outreach, The Church the Light of the World, The Way of the Cross, and Seeing the Invisible.

**POETIC SERMONS.**

By *William Forney Hovis, Pastor, Kenwood M. E. Church, Milwaukee, Wisconsin. Revell. 149 pp. \$1.50.*

A volume of unique sermons. They will be read with delight, especially by ministers. They are based upon, and interpret, literary masterpieces. The first sermon, on "The House by the Side of the Road" is in rhyme. Curiously enough, Dr. Hovis traces this familiar phrase back to Homer! Two of the author's poems, "I Wonder Why" and "My Dream" are included in the volume. Among the other topics based on poems are Seeking and Finding God (the Search for the Holy Grail); A

Philosophy of Life (Browning's "Rabbi Ben Ezra"); Shaping a Life (Longfellow's "The Building of the Ship"); The Problem of Suffering (The Drama of Job), etc.

**RADIANT REVERIES.**

By *Charles L. Goodell, D.D., "The Shepherd of the Air." Revell. 154 pp. \$1.50.*

The fourth volume of "Reveries." Multitudes have heard and been blessed by these radio-sermons. They deal with practical themes; they have heart-appeal; and have direct application to life. Dr. Goodell is the "Greatheart" of outstanding radio preachers. His sermons radiate the "good cheer" of the Christ who shows men how to "overcome the world." Titles: The Guidance of Life, Our Mothers, Pentecost, The Potter's Wheel, The Greatest Commandment, Following the Gleam, The Routine of Life, Why Worry, The Sin of the Well-To-Do, The Sacrifice Hit, The Book We Love, The Day We Love, The Endless Life, The Home of the Soul, The Life Superb, and The Light of the World.

**ANIMATED JUNIOR SERMONS.**

By *W. Clarence Wright, M. A., Pastor First Presbyterian Church, Birmingham, Michigan. Illustrated by Jean Vaughan. Revell. 156 pp. \$1.50.*

Thirty-seven sermons to the Junior Congregation. They are experiment-talks. Each address is prefaced with a black and white drawing, and a list of apparatus, used for an experiment to illustrate and impress the lesson of the talk. Some of these experiments are simple; others require much study and rehearsal before being used before an audience. The Bible teaching illustrated by each experiment is brought out clearly and impressively. Pastors who speak regularly to Junior congregations will find this book full of workable experiments for awakening and holding the interest, and making a deep religious impression on boys and girls.

## The Unfinished Task

Text: Genesis 11: 32. "And Terah died in Haran."

Introduction: Terah was the father of Abraham. He took part in the family migration to Canaan. He died in Haran, not having attained his quest. He shall be for us a picture of "The Unfinished Task," of the high and holy duty that we start but somehow fail to complete.

1. *Terah started out well enough. It was not a small thing for him to have left one country in search of another.*

2. *Keeping on and on must have been hard, especially when Haran was found to be a nice place to stop and rest a while.*

3. *Terah lost a splendid chance to make his name immortal.*

4. *What Terah failed to do another did. "Each wasted chance for good is your own loss." Another will step forward to answer God's call and will perform the task you leave undone.*

# Voices of Living Prophets

A Symposium of  
Present-Day  
Preaching

Compiled by THOMAS BRADLEY MATHER

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# Church Night

By SHIRLEY SWETNAM STILL

## I. The Blessings of the Christian

Song, "There Shall Be Showers of Blessings."

Scripture, Psa. 91:9-16.

Prayer, thanking God for the privileges and blessings of Christianity.

Song, "Blessed Assurance."

Talk: "We are blessed in becoming Christians."

1. Our sins are blotted out.
2. We are adopted into the King's family.
3. We become heirs.

Song, "I'm a Child of the King."

Talks: "The Blessings Along the Christian's Pathway," by five people.

1. The blessing of prayer—by a man.
2. The blessing of His presence—by an old person.
3. The blessing of service, by a young woman or man.
4. The blessing of His care and protection—by a woman.
5. The blessing of eternal life at the end of the journey—by a Christian of any age.

Song, "God Will Take Care of You."

Scriptures showing that Christians are blessed: by five Intermediates.

1. Acts 8:39 (A man rejoices who accepts Christ.)
2. Matt. 5:1-12—in concert by a group if this seems best.
3. Heb. 11:39, 40.
4. James 1:12.
5. Rev. 22:14.

Song, "Count Your Blessings."

Prayer, thanking God for our individual blessings as His children.

Songs, "I Am Happy in the Service of the King," "Blest Be the Tie That Binds."

Recessional, "Standing on the Promises."

\* \* \*

## II. True Greatness (A Washington-Lincoln-Longfellow Meeting)

Decorate with portraits and flags.

Song, "More Like the Master."

Talk: "What elements of true greatness do we admire in Washington?"

1. He was a true patriot.
  - a. He served as a soldier.
  - b. He served as a statesman.
  - c. He planned the city Washington.
2. He was a man of prayer.
  - a. He prayed at Valley Forge.
  - b. He had "In God we trust" put on our coins.

Scripture (from memory) Psalm 1.

Solo, Kipling's "Recessional."

Prayer—

Song—"Somebody Did a Golden Deed."

Talk: "What was great about Lincoln?"

1. His simplicity.
2. His sympathy with and for all men.
3. His adherence to right as he saw it.

Reading, Walt Whitman's "O Captain, My Captain!"

(Let the reader explain that the poem was written at the time of Lincoln's death to express the poet's sadness at the loss of the country's president just when he seemed most needed.)

O Captain, my captain! our fearful trip is done,

The ship has weathered every rack, the prize we sought is won,

The port is near, the bells I hear, the people all exulting,

While follow eyes the steady keel, the vessel grim and daring;

But O, heart! heart! heart!

O the bleeding drops of red,

Where on the deck my Captain lies

Fallen cold and dead.

O, captain, my captain! rise up and hear the bells;

Rise up—for you the flag is flung—for you the bugle trills,

For you bouquets and ribboned wreaths,—for you the shores acrowding.

For you they call, the swaying mass, their eager faces turning;

Here Captain! Dear Father!

This arm beneath your head!

It is some dream that on the deck

You've fallen cold and dead.

My Captain does not answer, his lips are pale and still,

My Father does not feel my arm, he has no pulse or will.

The ship is anchored safe and sound, its voyage closed and done,

From fearful trip the victor ship comes in with object won.

Exult, O shores, and ring, O bells,

But I with mournful tread,

Walk the deck my captain lies

Bleeding, cold, and dead.

Solo: "Today."

Talk: "What Was Great about Longfellow?"



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- Song, "I'm sure I Shall Not Pass Again This Way."  
Scripture, Acts 10:34, 35.  
Song, "Faith of our Fathers."  
Benediction.  
Recessional, "Star-Spangled Banner."

\* \* \*

### III. Making Pledges

There is a group of people in every congregation who have an idea that pledge-making is unscriptural, irreligious, and unnecessary. Just before taking pledges, either for current expenses or for some special object, a prayer-meeting of this type is designed to meet their need without seeming to notice that they have done.

Song, "What Will You Give to Jesus?"

Prayer, that we may give our best to our Lord.

Scriptures,

1. I Cor. 9:13, 14.
2. I Chron. 29:16, 17.
3. Matt. 10:42.

Song, "Something for Thee."

Talks: Three reasons for financing the Lord's work by pledges and their payment (Either by one or by three people. Get people not on the finance committee if possible.)

1. From the pledges we get some idea how much money we can expect and we know how to plan accordingly.
2. If we pledge, we will try our best to pay; if we make no pledge, we are likely to pay very little indeed. The people who do not make pledges, either to tithe or to pay a fixed amount, hardly pay enough altogether to meet the light and water bills of the church.
3. Pledging is reasonable. We pledge and sign a contract to pay our telephone bill every month or we would have no telephones. The church pledges to pay the pastor's salary, etc.

Song, "I Gave My Life for Thee."

Reading, "He Is Counting on You," author unknown.

"He is counting on you,"  
On your silver and gold,  
On that treasure you hold;  
On that treasure you kept,  
Though the doubt o'er you swept,  
"Is this gold not all mine?"  
(Lord, I knew it was thine)  
He is counting on you.  
If you fail him—what then?

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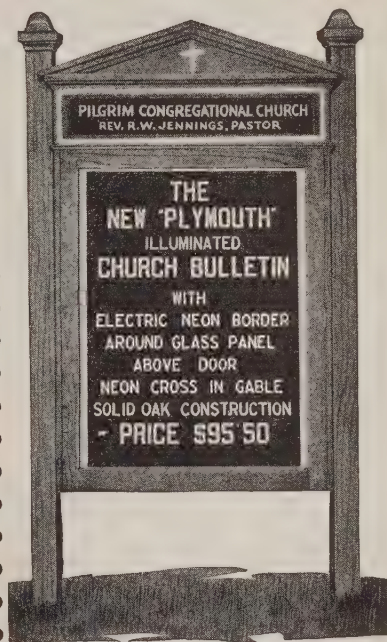
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"He is counting on you."  
Oh, the wonder and grace  
To look Christ in the face  
And not be ashamed.  
For you gave what He claimed,  
And you laid down your all  
For His sake—at His call.  
He had counted on you  
And you failed not. What then?

Sermonette, "Pledging is Scriptural." Texts, II Cor. 8:10; I Cor. 16:2.

I. This text shows that the Christians in Corinth had made pledges—we have Scriptural precedent.

II. This text shows that Paul, guided by the Holy Spirit, approved this pledging, urging them to pay the pledges. Thus we have divine and apostolic approval.

III. I Cor. 16:2 was the first instruction Paul gave after the pledge was made. It shows when pledges are to be paid—every Lord's Day.

IV. Let us therefore give as they did.

a. In spite of poverty. II Cor. 8:2.

b. Willingly—II Cor. 8:3.

c. Lovingly—II Cor. 8:5.

Song, "Jesus Calls Us."

If advisable, distribute pledge-cards.

A prayer that we may pledge what God wants us to.

Song, "More Love to Thee, O Christ."

Benediction.

Recessional, "My Life, My Love, I Give to Thee."

\* \* \*

## IV. How to Grow a Missionary Spirit

The lights are turned off at the beginning of this meeting. Scriptures:

1. Matt. 28:18-20.

2. Matt. 5:14, 15.

One bulb is lighted.

Song, "The Kingdom Is Coming."

First speaker: A good way to grow a missionary spirit is to go to the Old Book for it.

Refs. Matt. 28:18-20; Mark 16:15, 16; Acts 1:8; Matt. 9:36-38; Jno. 3:16; Luke 10:23.

A second bulb is lighted.

Song, "In Christ There Is No East and West."

Second speaker: A good way to grow a missionary spirit is to pray consistently for the missionary cause.

Solo: One stanza only of "I'll Go Where You Want Me to Go."

A third bulb is lighted.

Story: "Pass It On."

Dr. William Ashmore tells the following imaginary story: "At a communion service in the days when one cup was passed through a congregation for everyone to sip, a man

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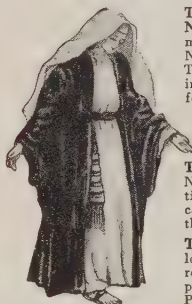
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had the cup passed to him, tasted it, and refused to pass it on. His neighbor beyond him wanted the cup and whispered "Pass it on." His neighbor who had had the cup before him nudged him and whispered, "Pass it on." But the man refused to pass along the cup. The deacon who was passing the cup whispered next, "Pass it on." But the man shook his head. Finally the minister, noticing that something was wrong and that something must be done, hurried to the spot and urged, "Pass it on. Christ did not die for you alone." But the man said, "The cup is so wonderful I just want to keep it."

The story is an allegory, of course, and the cup represents the cup of salvation, which some Christians get for themselves and refuse to pass on to a lost world, because it is so sweet that they want to keep it all for themselves.

Third speaker: A fine way to grow a missionary spirit is by studying the missionaries and their work. (Let the speaker relate a short but moving incident from a recent number of the missionary periodical in use by the congregation. Let him close his talk by passing subscription blanks and making an appeal for immediate subscriptions.

The fourth bulb is lighted.

Song, "Jesus Shall Reign Where'er the Sun."

Fourth speaker: Grow a missionary spirit by giving to missions.

All lights on.

Solo: "From Greenland's Icy Mountains."

Prayer, for a renewed missionary zeal in old and young.

Song, "O Zion, Haste."

Benediction.

Recessional, "Send the Light."

### Seasonal Mid-Week Services

#### I. A Wonderful Beginning

*Text:* "Ye are an epistle of Christ, ministered by us, written not with ink, but with the spirit of the living God." 2 Cor. 3:3.

*Hymn:* "Another Year is Dawning," *Havergal*.

Assign portions of 2 Cor. 3 to members of the church who will attend the Mid-week service for reading and discussion, or assign memory verses to members.

Suggestive Memory Verses in addition to those found in the Scripture lesson:

One more day's work for Jesus,  
One less of life for me!  
But heav'n is nearer,  
And Christ is dearer,  
Than yesterday to me.—*Warner*.

Blest be the hands that toil to aid  
The great world's ceaseless need—  
The hands that never are afraid  
To do a kindly deed.

3. Whenever you feel moved to do anything that is good, do it. That impulse is God's inner call.—*Spurgeon*.



*Sermon Outline:*

**Permanency in building.** Primitive peoples put up their houses of reeds and sticks, and they disappear in the night. Fires and storms work havoc. This reminds us of souls fed on husks. They have their day and cease to be. Foundations on which we build must be able to withstand ravages of wind and storms and fires in all seasons. Lasting elements of civilization are the result of countless pains and sacrifices. Everyone permitted to enter this new year should cultivate the spiritual insight to perceive whether character is rightly founded and directed.

**Foundation must support structure.** Many seek to place burden of character building and peace of soul upon the pastor, whom they believe to be called to build for them. In order to secure nourishment for your physical self, you must eat and drink, and in order to build strength into your body and muscles, you must exercise that body, those muscles. No one can do it for you. No one can build your spiritual life for you. You must exercise the gifts of God's grace in your own behalf, and some beyond. Thomas a Kempis told his hearers, "If ye would be carried, carry another." It is not enough for you to make sure of the immediate foundation beneath your own structure, whether speaking of physical or spiritual structure, you must look also to either side, because a catastrophe to your neighbor's structure may envelope and swamp your own. If your neighbor's character becomes engulfed in a mesh of crime, you too will become entangled, unless you are wary and extend a helping hand.

**Kind of structure desired and needed.** "Ye are an epistle of Christ." "Written not with ink, but with the spirit of the living God." We cannot manufacture the principles which produce character in ourselves, and in those we hold dear. The materials of the temple of God are not found on earth, they are found in heaven, and are transferred to us by the spirit of holiness. They are engrafted in human souls by His redemptive grace in the Spirit of Christ.

**Prayer:** May Thy Spirit, O God, which is ceaselessly pleading within us to prevail at last to bring our lives under Christ's law of service, so that all who share Thy grace may grow up into that high consciousness of a divine calling which blesses those who are the free servants of God. Amen.

\* \* \*

**II. Giving Is Getting**

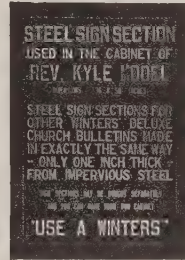
**Text:** "The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. 11:25.

**Hymn:** "Hark, My Soul, it is the Lord," Cowper.

**Memory verse:**

"Christ who, being the holiest among the mighty, and the mightiest among the holy, lifted with His pierced hands empires off their hinges and turned the stream of centuries out of its channel, and still governs the ages."—*Jean Paul Richter*.

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 That all my life  
 Be one sweet offering—  
 That all my life  
 To noblest heights aspire,  
 That all I do  
 Be touched with holy fire."

—John Oxenham.

*Hymn:* "Wake, My Soul, Stretch Every Nerve," Doddridge.

*Sermon:* "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure that you meet withal it shall be measured to you again." Luke 6:38.

Definitely and plainly do these verses, one from the Old Testament and one from the New, tell us the results of liberality. We do not believe these verses as we should, nor act upon them as we should.

"We might all do more than we have done,  
 And not be a whit the worse;  
 It never was loving that emptied the heart,  
 Nor giving that emptied the purse."

I. Giving enlarges the man. There is a ditty somewhere heard that begins thus:

"There was a little man  
 And he had a little soul."

The reference is not to the physical size of a man. There are far too many Christians who are little men and have little souls for which the sole reason is that they have permitted the grace of liberality to be nipped from their characters. They have been held back and stunted in the same way that our Japanese neighbors make dwarfed trees—curiosity trees. The causes of smallness can be included under two facts—the nipping off process, and repression through lack of soil and nourishment. Whether we have little money or much we all need to cultivate the grace of liberality, if for no other reason to prevent ourselves from becoming "small."

II. Giving pays in kind. Those who are familiar with Bunyan's *Pilgrim's Progress* will recall that when the little company under the lead of Greatheart were entertained at the house of Gaius, there was a good deal of innocent hilarity at the dinner table. The travelers were tired; their appetites were keen; and so much comfort and so much rest, coming at once, put them in the best of spirits.

After a few old-fashioned jokes, and sage attempts at pleasantry, good Mr. Honest gravely announced his intention of propounding a riddle. They were very merry at this time, but of course quite well in hand, and they waited with much respect for the old gentleman's effort. He put it in quaint rhyme, thus:

"A man there was, though some did count him mad,  
 The more he cast away the more he had."

Their most respected host, Greatheart, understood at once that the puzzle was aimed at him, and that everybody lingered anxiously for his

reply. He paused a while, however, but whether to guess the answer or to frame the couplet into which he put it, we are not informed. It is not everybody in this world who can make poetry to order. But Gaius finally offered this solution:

"He who bestows his goods upon the poor;  
Shall have as much again, and ten times more."

At this juncture, one of Christiana's boys impulsively broke in: "I dare say, sir, I did not think you could have found it out." The genial gentleman answered: "I have been trained up in this way a great while; nothing teaches like experience; I have learned of my Lord to be kind, and have ever found that I gained thereby." Then he went on to clinch his remark with an opposite verse from Scripture: "There is that scattereth, yet increaseth, and there is what withholdeth more that is meet, but it tendeth to poverty."

It is true, the annunciation of old Honest's riddle. The more we cast away the more we have? The poor people of Glasgow, Scotland, used to say, that "Daniel Dale gave his money by shovelfuls, and God Almighty shoveled it back again." God's shovel was the largest.

Giving is getting. This principle is true in many departments of life. Bodily strength comes from its expenditure, not from hoarding. Every wise use of a muscle adds to the power of that muscle. An arm carried in a sling for its preservation, stiffens and withers. An arm which swings a great hammer, takes on largeness and vigor with every generous sweep through the air. Keeness of sight and quickness of hearing come from the constant taxing of eye and ear, not from their shielding. An Arab of the desert can see and hear with many times the acuteness and discrimination of a monk of the convent; because the one has kept in play those senses which the other permitted to remain inactive. When bodily strength seems failing, the truest way of its regaining is often by its increasing outlay. It is use, not the possession of any material treasure that gives it the highest value. Merely to have it bears no comparison in pleasurable use with its right employment. Well filled library shelves are of no benefit to their owner so long as the books remain unopened. But the best volume on those shelves would have an added value to its owner if it were "read to pieces," as one might say. Money gathered and kept for its own sake increases the discontent and cravings of its holder; while money sought and handled for its beneficent uses, gives pleasure and satisfaction to him who employs it.

Give! Give liberally! Give gladly! Give largely!

"For the heart grows rich in giving;  
All its wealth is living grain;  
Seeds that mellow in the garner,  
Scattered, fill with gold the plain."

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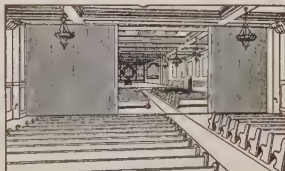
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## Goodwill In Local Church

*(Continued from page 289)*

days for everybody is having a hard fight. There are hearts that are sore and if words of hope and strength do not come from our pulpits from where are they to come? The personal letter is one way of coming very close to some of our people in their time of need. It takes but a short time to write it; it is time well spent as one tries to enter sympathetically into the feelings and experiences of others. Some church letters are never read; too frequently they speak of money and social functions of one kind and another. This letter if it is conceived in the right spirit, will be read by every member of the family and many times over.

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coming the newest comer to the home, a card with a pretty picture timed to arrive when the five or six candles are lit, a brief letter indicating that the man who speaks in the name of God had not forgotten that the Messenger came that day,—a very little thing may turn the thoughts and interests of the people toward the church and toward the man who like his Master loves the church and gives himself for it. It is one thing to give thought and consideration to the congregation as a whole, it is quite another thing to give a kindly thought to an individual man, woman or child. It is good to love them in the aggregate, it is far better to love and remember them in their particular joys and sorrows.

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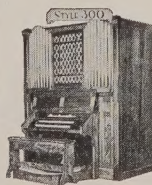
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